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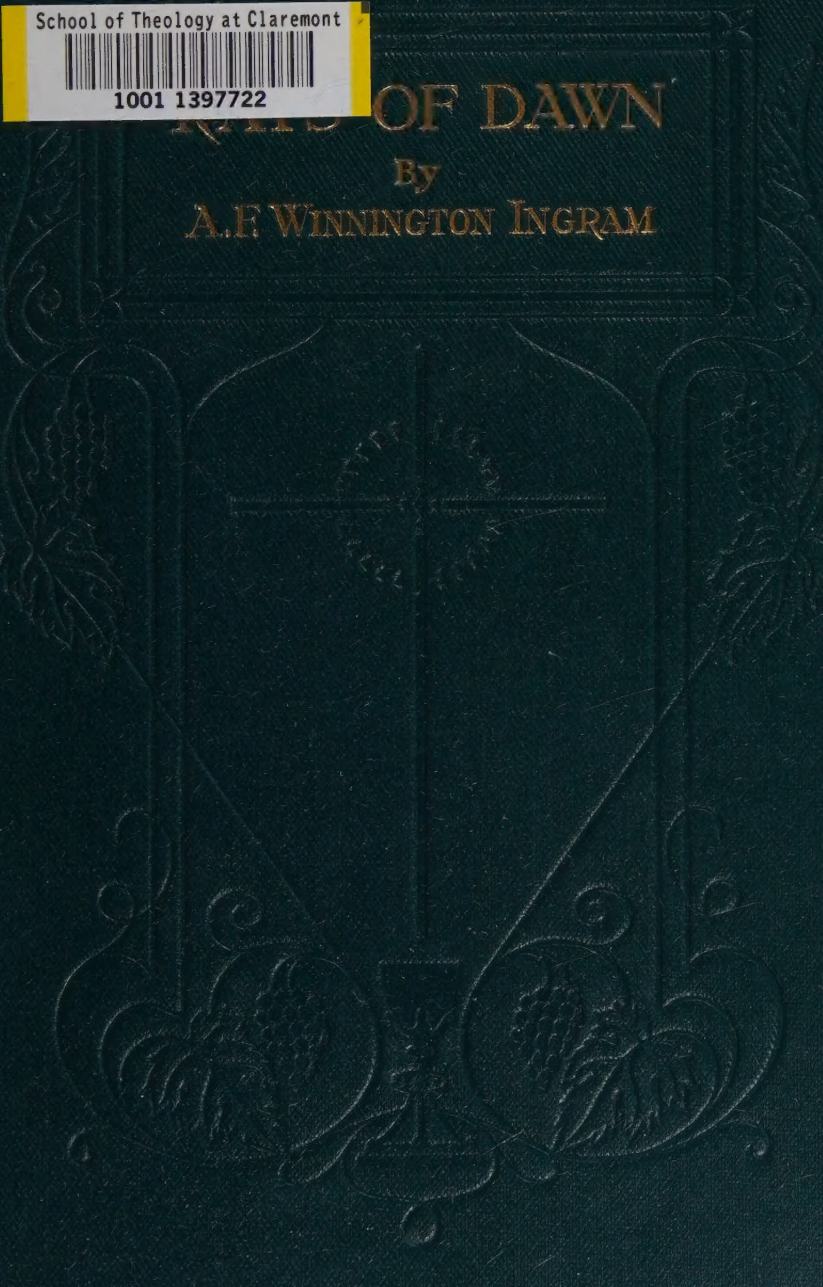


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THE PATH OF DAWN

By

A. F. WINNINGTON INGRAM





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Rays of Dawn

By the
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1918

Dedication

TO THE TWO ARCHBISHOPS WHO APPOINTED
ME CHIEF OF THE STAFF OF THE NATIONAL
MISSION; TO MY BROTHER BISHOPS BOTH IN
ENGLAND, WALES AND SCOTLAND, WHO GAVE
ME SO CORDIAL A WELCOME INTO THEIR
DIOCESES; TO THE FIVE SECRETARIES WHO
WORKED SO HARMONIOUSLY TOGETHER; TO
THE NATIONAL MISSION COUNCIL, TO WHOSE
LOYALTY AND INITIATIVE THE CHURCH OWES
SO MUCH, I DEDICATE THIS BOOK WITH
AFFECTIONATE GRATITUDE

PREFACE

IT has brought back many happy memories to read over again and correct for the press these sermons and addresses delivered in such various places, and especially is this true of those delivered in the course of the National Mission.

Why these particular ones survive out of the many hundreds which were delivered, is often a question of what the world calls chance. The first long one was taken down in shorthand, and it was delivered extempore to the Diocesan Conference of the London Dioceses, but it is a faithful summary of the message delivered from one end of England to the other, and as I read it over, I can see again the massed clergy of the Diocese of Ely in St. Mary's, Cambridge, the mixed gathering in Peterborough Cathedral, and the great congregation in the beautiful church at Grantham. I call up again before my mind Leeds Parish Church, where evening service was followed by a united communion next morning, Durham Cathedral

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crowded to the doors, Newcastle with all the clergy of the Diocese at a great service, the Chapter-house at Carlisle full of its clergy; Ludlow Parish Church, Hereford Cathedral, Liverpool Cathedral, Wolverhampton Parish Church, Rochester Cathedral, Edinburgh Cathedral, St. Alban's Abbey, and finally, Truro Cathedral, all full of the clergy and laity of the surrounding district; while, in the Dioceses which preferred their gatherings to be in great halls, Sheffield, Huddersfield, Manchester, Oxford, Reading, Stratford, Colchester, Glasgow, Aberdeen, Dundee, Perth, Portsea, and Plymouth, stand out in my mind with special distinctness.

Of all the many outdoor addresses given in London in the great Parks, and in my walk through London, with stations at selected spots, I have only found space for one address, that given on Tower Hill (No. VII); and I am able to give that, owing to the mere chance that someone in the crowd was reporting for the *Christian World Pulpit*, to which I make acknowledgment for the report. It was given under a fire of interruptions, as, on arriving at Tower Hill, I found a demonstration in progress against the Church for the non-enlistment

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of the clergy of military age ; old experience, however, gained in East London of handling crowds, came in useful on that occasion, and the crowd gradually veered round in favour of the Church. The sermons and addresses given in Westminster Abbey and St. Paul's survive because they were written out for delivery in those great buildings, but I must apologise for the curt and often terse form of the appeal in many of the other addresses, as they are just cries from mind to mind and soul to soul, in the course of my task of trying to win a great City to the Feet of God.

I have called the book *Rays of Dawn*, as I believe in each chapter there will be found some thought to kindle hope and some encouragement to those in the night of sorrow and desolation to look for the morning.

That there is a morning coming, I have no doubt at all. "Heaviness may endure for a night, but Joy cometh in the morning," and the chapters in this book give the reasons for my faith. I think I can see Rays of Dawn appearing ; not only of the Dawn of Victory for those who fight for the freedom of the world, but also of the Dawn of a better day for all mankind. Wickedness has sometimes to be

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seen in all its naked horror before it can be crushed, and it is only against the background of deep darkness that true Light is seen to be Light. It is in the hope that this book may help others to believe in the Light, "Follow the Star" through the darkness, and look for the morning that I send out *Rays of Dawn*.

A. F. LONDON.

Lent, 1918.

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I

NATIONAL MISSION ADDRESSES

RAYS OF DAWN

I

THE CHURCH'S CALL TO THE NATION

WHY is it that there should be a special call addressed by the Church to the nation at this time, and what is that special message and call to be? Now I honestly do not think that it ought to be necessary to convince any man who gives the subject any thought at all that it was to be expected that the Church should have some message to give to the nation at this time. It seems to me that the picture that you might obtain from certain papers, even Church papers, would be this: that the Church was an old gentleman in a long coat, with his hands in his pockets sitting over the fire, and that it takes two years to get his hands out of his pockets and another two years for him to get his coat off. I repudiate entirely that idea. The Church

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was meant to be an alert, mobile force, ready for action anywhere and everywhere, and only waiting for the pointing of the hand of God as to what it should do and whither it should go. That is our idea of the Church at this time of crisis in our country's history, when the nation has its back to the wall and is facing a far greater crisis than it has had to face for a thousand years. The idea that the Church should at such a time stand by and say nothing, I repudiate with all the indignation that I can command. The Church is the soul of the nation; it has given the nation the idea of its Parliament, and been behind it at every critical moment in its history. What that Church must say requires a great deal of consideration, but my belief is this, that its first duty is to breathe into the nation just that courage and fortitude which at this moment it needs.

OUR CAUSE

Think for a moment what it is our nation is really fighting for to-day. Nothing could have been plainer than the statement made by Sir Edward Grey* in the Press, which must

* Now Viscount Grey of Fallodon.

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have convinced everybody who may not have been already convinced. Sir Edward Grey said: "We were not responsible for this struggle. We did our best to avert it, only stopping short at the point of national dishonour. But one nation was determined to have war, and has got it." They were determined on it, and we as a matter of fact in the Providence of God seem marked out to preserve the most precious things that can be preserved in life.

And, first of all, we are fighting to preserve the freedom of our own country. I can imagine nothing more calamitous than that the home of freedom should become a German province. As I said, going up and down the lines in 1915, I would rather die than see this country a German province. We do not cease to be citizens when we become clergy, and I feel, at the bottom of my soul, that every man of you would rather die than see such a calamity befall the world.

But we are not only fighting for our own freedom, but for the freedom of the world, for the right to live for all those little nations that look to us—and at one time seemed to look in vain—to save them. I ventured to

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say to the venerable Archbishop of Serbia, when I led him by the hand in St. Paul's, that we should never cease fighting till his nation was restored and he was back on his archiepiscopal throne. Yes, we are really fighting, and it is a surprise to me that America * does not see it, for the freedom of the whole world. We are fighting for international honour as the secret and condition of the future brotherhood of nations. I pray from the bottom of my heart for

“ . . . the promised time
When war shall be no more.”

We are not those who glory in war; but how can war ever be averted and international peace secured unless one nation can trust another nation's word? It is for the sanctity of treaties that our men are fighting and dying to-day.

What, then, must be the first message of the Church to the nation? “On to the end”; † listen not for one moment to proposals for a patched-up peace which will only mean that

* She now does with a vengeance.

† The Prime Minister has said this very day, January 18, 1918: “We must go on or go under.”

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those children of ours now in the cradle will have to do it all over again in a few years' time. I believe that the right message was given by Sir Henry Newbolt at the beginning of the war :

"Ye that with me have fought and failed and fought
To the last desperate trench of battle's crest
Not yet to sleep, not yet ; your work is nought ;
On that last trench the fate of all may rest ;
Draw nigh, my friends ; and let your thoughts be high ;
Great hearts are glad when it is time to give.
Life is not life to him that dares not die
And death not death to him that dares to live."

I believe we have got to breathe that spirit into the nation. I greatly value a word that was sent to me by a friend ; I love to use it every time I can ; I have it in big letters over the door at Fulham. It is "Fortitude." "Fortitude to the end," whenever that end comes. And unless we are doing this throughout the whole country we are failing the nation at this great crisis of its history.

ROLLS OF HONOUR

Therefore I cannot help first of all asking some very plain questions. Are we actually

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backing up our boys and our men, and the women they leave behind them, to the very limit of our power? Do you clergy write to every one that leaves your parish, do you write to the chaplain of the regiment about every Churchman you know who goes from your parish? Do you sit up late at night writing to those in the trenches? I should have it upon my conscience if I did not answer every letter I get from the trenches by return of post—I get a good many. Do you make the women who are left behind feel that they have got a friend? I am talking not only to the clergy, because you will find out before I have finished that in my view laymen have to take a most important part in this Day of God. Do you make the women left at home feel that they have brothers and fathers and friends here to look after them? It is said that some of these women drink very much. Are we going to the utmost of our power to stand by them in their anxiety and loneliness? A touching example of one of the things that might be done has been given me by the Rector of South Hackney. He has set up a Roll of Honour in every street. I know that every church has a Roll of Honour; the

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names of all those who have gone from the parish, and are now fighting or have fallen, are often read out every Sunday. But in South Hackney the roll has been set up in each street in the parish, and underneath the names is a prayer for those at the front. The people in the street are asked to learn the prayer and say it daily. At each side of the framed Roll of Honour vases are placed which the people keep filled with flowers. Although it is difficult to keep flowers in the gardens in the district, those placed in the vases are never touched. The clergy and people visit the places where the lists are up, and a short service is held, addresses are given to the people on the subject of national honour, and large crowds gather who are invited to a special service in the church. In one poor street the people willingly subscribed 15s. contributed in a house-to-house collection to provide the flowers. The only objection in connection with this effort has been made by one landlord who did not like nails being driven into the walls of a house. The people in the street told him, "You had better interview the vicar, but he is 6 ft. 2 in. and you are only 5 ft." Out of one slum street of 70

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houses in this district 180 men have gone to the front.*

As we have gone from diocese to diocese † we have tried to take up all ideas that have come to us from any parish or any Deanery, and pass it on. I know there are Rolls of Honour in the churches. Do not be content with having them in church; you might have them in the streets as well. In such ways the Church must show the people that it is supporting the men at the front, that it is standing by them to the last. When they die we die; when they win we win.

INTERCESSION

Again, what about the Intercession services? I have been told, and have received the intimation with some dismay, that the Intercession services have been dwindling away as the war lengthens out. It may be true or not; it may be true in some places and not in others. To all here, both clergy and

* Since this was written the Queen has visited this district, seen the Rolls of Honour, and expressed her cordial approval, and the example has been followed in nearly every parish in London.

† This was a mission tour round thirty dioceses as Chief of the Staff of the National Mission.

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laity, I say, If it is so, what does it mean? It means that we are forgetting one of the most important duties entrusted to us by GOD: that of being His viceroys. I believe that some of us scarcely realise the extraordinary power of prayer with which GOD has clothed man. "What is man, that Thou art mindful of him; and the son of man, that Thou visitest him? Thou hast made him a little lower than the angels to crown him with glory and honour." What is the glory and honour with which man is crowned? It is the extraordinary power of being the viceroy of GOD. As an old writer on prayer, Andrew Murray, says in his *School of Prayer*, "We are viceroys of GOD. GOD rules the world through our prayers." That is to say, He is looking to us to co-operate with Him, to be fellow workers with Him, and when St. Paul said, "GOD forbid I should sin against GOD in ceasing to pray for you," he was putting a far greater value on the power of Intercession than we have been accustomed to put upon it ourselves.

I want to ask this great body of clergy and laity whether they cannot go back to their parishes with a new conception of what a

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viceroy of God is. If we diminish our prayers we lessen God's power of acting through us. It is in answer to these prayers that He acts. If we are failing God, we are failing our sons, we are failing our fighting men. We must go back to intercession, so that instead of a less there shall be a greater tide of intercession than ever rising up to God. Some of you may remember in a rather famous publication a picture of a nun at her prayers. There she is kneeling, a nun, looking such a frail obstacle to oppose to the sin of the world; but the eye of faith sees that from that slight figure there is radiating through invisible wires power to every part of the world. If that is true of one single figure, what about the prayers of a united Church? They would simply radiate power throughout the whole world, power we cannot see, but which we are promised shall come down in answer to prayer. We are positively sinning against God when we cease to pray. I hope that there will be a great revival of intercession in the diocese with priests and people intent on radiating power through prayer with far greater determination and spirit; and we have to get the same spirit into the nation.

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MORAL INDIGNATION

Again, I believe myself that burning indignation against proved wrong is part of our Christianity. I do not believe that Christianity rightly understood condemns righteous indignation. St. Paul says: "Who is weak and I am not weak? who is offended and I burn not?" He knew something about righteous indignation. It is the CHRIST in us that makes us burn with indignation when we hear of children ill-treated and women wronged in a most terrible way. This burning indignation is a part of CHRIST within us, CHRIST Himself as when He cleared the Temple courts. On the other hand, we must never mix up the innocent with the guilty. I am thankful to think that in East London righteous indignation at the sinking of the *Lusitania* was shown; but when it took the form of wrecking innocent people's houses the Church protested, and even sheltered some of those who were in danger. Never allow the innocent to be mixed up with the guilty. I believe that our LORD's prayer, "FATHER, forgive them, for they know not what they do," covered the soldiers who, acting under orders, were crucify-

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ing the SON of GOD. They did not know what they did. We must let that prayer cover in our minds those in the Zeppelins and submarines who are acting under orders, and would be shot if they did not obey. I do not want the Church not to be full of indignation against wrong; I want it to be; but we must have the true Christian spirit, and not mix up the innocent with the guilty.

A BRIGHT VIEW OF DEATH

Then, again, it is the duty of the Church in the war to keep very bright the hope of the other life.

“Lest Heaven be for the greybeards hoary;
God, Who made boys for His delight,
Goes in earth's hour of grief and glory
And calls the boys in from the night;
When they come trooping from the war
Our skies have many a new gold star.

“Heaven's thronged with gay and careless faces
New-waked from dreams of dreadful things.
They walk by green and pleasant places,
And by the crystal water springs
Forget the nightmare field of slain
And the fierce thirst and the strong pain.

“Forget! God smiles to see them merry,
For His own Son was once a boy;
They never shall be old and weary,
But of their youth shall have great joy,

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And in the playing fields of Heaven
Shall run and leap, new-washed, new-shriven.

“Now Heaven's by golden boys invaded,
'Scaped from the winter and the storm.
Stainless and simple as He made it,
God keeps the boy's heart out of harm.
The old wise Saints look down and smile,
They are so young and without guile.

“Oh, if the sonless mothers weeping,
The widowed girls, could look inside
The country that hath them in keeping
Who went to the great war and died,
They would rise and put their mourning off,
Praise God, and say: 'He has enough.'” *

Now words like these, beautiful as I think them, give what I call a bright view of death. We have not risen to the spirit of our responsibilities, of our glorious privileges, if we have not in some way, however simple, brought home this bright view of death to the nation in the war, if we have not shown that death is not the ultimate calamity and the end of all. The career of some brilliant boy, with a great future before him, is not finished when

* Reproduced from *Flower of Youth: Poems in War Time*, 3s. 6d. net, by the kind permission of the author, Katharine Tynan, and of the publishers, Messrs. Sidgwick & Jackson, London. The poem can be obtained separately, price 2d.; profits to Dublin Red Cross Hospital.

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he is taken away in what we call the very middle of his career. Do let us believe, and make people believe, that his career is not finished but only beginning. "He asked life of Thee, and Thou gavest him a long life, even for ever and ever"—to believe this is to abolish Death.

But then we pass to the second duty of the Church.

WHERE REPENTANCE COMES IN

Not only is this nation of ours in the war, but also it is *under* the war. We cannot, indeed, merely call the war a punishment for our sins, for if we had been more sinful, adding cowardice to our other faults, we might have avoided it altogether. It does, indeed, come straight out of the sin of Europe as a whole; but in this matter the special guilt attaches to Germany, and not to us or our Allies. Our cause is just. Some people imagine that to say this is inconsistent with calling the nation to repentance. But there is no reason for so thinking. When you are called to a great honour do you or do you not become more aware of your own infirmity?

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I have been called to be Chief of the Staff of the Great National Mission from one end of England to another, and I am therefore all the more acutely conscious of my own infirmities, sins, and shortcomings. That being the case, as Canon Scott Holland pointed out in the *Commonwealth*, if we believe in the righteousness of our cause, if we believe we are called to safeguard the wonderful gifts Christianity has brought to the world, we are called to repent. To put it in my own words—I do not want to put words into Dr. Holland's mouth which he would not use—I think of that splendid metaphor of the Old Testament, the "polished shaft." That is what a Christian should become, a "polished shaft," a shaft placed in the quiver of the bow of God for use in the day of His wrath. The more we believe that, the more certain we have to be that the shaft does not break in His hand. There is always a possibility that the shaft of His own choosing, the bolt for His quiver, may break in His hand in the day of trial.

It is because I believe so intensely in the righteousness of our cause that with all the more force of conviction I go up and down England preaching the mission of repentance

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to the nation. It was left to a great admiral and a great general to say the two things that wanted saying to-day. One of our admirals said, "When England looks out with humbler eyes and prayer on her lips, then she can begin to count the days towards the end"; and it was Sir William Robertson who said, "I fear that even yet too many of us are putting an undue amount of trust in 'Chariots and Horses.' We may confidently rely upon our Sailors and Soldiers fighting bravely, and count upon having abundant ammunition, but we must not stop at that. A serious determination on the part of the nation to seek and deserve Divine help would, we may hope, enable us to take a true perspective of the war, and it would undoubtedly furnish valuable help to our gallant Sailors and Soldiers at the front." Therefore we have to face the question, What is the duty of the Church to a Nation under the war? And, although I begin in order of thought with the nation, you will find that in order of action we begin with the Church. Let us quite frankly face some of the sins of the nation which might make it break in the hands of God.

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NATIONAL SINS

(1) First of all we said, and we still say it, that just before the war we were on the brink of three tremendous evils. We were on the brink of civil war. No one could see how it was to be avoided. We were on the brink of a bitterness between men and women such as few of us had ever seen before. We were on the brink of an industrial strife which would have been the greatest ever known in our history. It is absurd to say it was no one's fault; some broken fellowship or brotherhood must have brought us within measurable distance of three such perils. We are positively mad if we as a nation waste this lull in our domestic quarrels not to find out what it was that was wrong, and eradicate the cause.

(2) Secondly, was it not also true when the Worcestershire clergy, who went into retreat, sent us out that warning note from the Worcestershire Beacon? From the Worcestershire Beacon in the time of the Armada was sent out a flare which went through England. From the Worcestershire Beacon has gone out a warning that the nation was forgetting the majesty of God. Ask yourselves whether it

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was not so. Was Sunday being better kept, or worship being better attended, or family prayer observed? On these points we are convicted of sin.

(3) What about the national drink bill? I know I am a teetotalter, a tainted person, as I suppose every teetotalter is. Therefore I will speak to the most unconverted non-teetotalter among you, if there is one; I will put it upon the ground of national economy. We were told we were all called upon to save every penny. We are all in our little way doing our best to economise, and, while we are doing this, it is from the point of view of national economy a disgrace and a danger that the national drink bill should go up by leaps and bounds. It rose in the first year of the war from 160 to 170 millions, and it rose in the second year from 170 to 181 millions, while we have before us the example of our two Allies, Russia and France. Russia, with its splendid sacrifice, lost ninety millions of revenue by a stroke of the pen. Already that is largely recouped by the savings of the people.*

* This was written before the debacle in Russia, and the limits placed by the Government of Great Britain on the amount of beer brewed.

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In France not only has the sale of absinthe been prohibited, but the landed proprietors, who have a right to make and sell intoxicating liquor, have surrendered that privilege. On the other side, the drink in our country became at one time a national danger. We are simply fooling away this great Day of God unless we face our drunken habits. No doubt the Liquor Control Board has done great good in reducing the hours of the sale of drink, and thus showing that drunkenness can be reduced by regulation and legislation. That is what we temperance people have said for years. The Government is waking up to the fact that this drink evil is a national danger with which they have got to deal. We shall be mad if after the war we allow the old hours of sale to come back. Unless we repent of this national sin of drink, we are not following the call of repentance, and therefore not of hope.

(4) Take even a more difficult point to put before you, the ravage in this nation of lust. Some of you may have been wakened up by the Report on contagious diseases, and it will have surprised many decent people to find that ten per cent. of the population are affected. Apart from that we are not going to stand by

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while this goes on. We are nothing if not a fighting Church. The Church is no mere debating society, but really a fighting force. If people in London think we are going to tolerate an open moral sewer in London, they are making a great mistake. If music halls are still to be known as places of assignation, if we are going to allow things to be put before young people in cinema shows to injure their minds, then they have yet to learn what the power of the Church is. The Church in the old days fought to the death through unpopularity and persecution for real principles. I am afraid sometimes we are getting too much at peace with the world. You may soon be called upon to act. I am trying negotiation first. If that fails I shall call upon the whole Christian community of London, to see whether we Christians are going to be masters in our own house or not.*

(5) Well, then I will take another national sin : yes, I must call it national sin. Why do you suppose we were given this tremendous empire of ours? It is being blind to the history of empires to imagine that it was given

* Since this was said, a considerable improvement has been attained in all these directions.

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to us for ourselves. The Jews imagined this, and they went down; and the Roman Empire went down for the same reason. We have to ask ourselves why we were given this tremendous empire throughout the world. There is only one answer: we were given this empire throughout the world, we were given this tremendous power, that we might be able to spread the Gospel throughout the world. Let us face the truth about this. Have we done it? By tremendous efforts, by ceaseless speeches and sermons, we have managed to accumulate one million a year to spend upon foreign missions. What is the result? Five millions a day on war! That is all. You have only to put the two things side by side: one million a year to spread the Gospel, five millions a day on war! There is only one thing that can ever stop war in this world, and that is the spread of the knowledge of the LORD, "They shall not hurt or destroy in all My holy mountain, saith the LORD." When and why? When "the earth shall be filled with the knowledge of GOD as the waters cover the sea." Therefore, if we are given back our empire which has been threatened, do let us realise that we must follow this call

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in the future. There must be a new missionary spirit. We must realise that our empire is a trust, and we must discharge that trust with perfect fairness towards all other religions. We must deal with Mohammedans and Hindus in India with absolute consideration for their faith. But we want a new missionary spirit breathed throughout the nation, so that it may realise the need of discharging effectually one of its greatest duties.

THE CHURCH TO REPENT FIRST

These are five things at least of which the nation must repent. But who is to bring the nation to repentance? A self-complacent Church? The nation will never take any message of repentance from an unrepentant Church. The vicar of one of our churches was spoken to by a churchwarden after the morning sermon, which had been on the National Mission. "I am all for the National Mission now," the churchwarden said. The vicar said, "I did not think you were very keen about it." The other replied, "I thought you were going to stand in your pulpit and say, 'Repent, repent, repent.' But, now I

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understand you are going to be the first to repent, I am all for the National Mission." He did not mean to score off his vicar. What he meant was this, that as a member of the nation he was not going to sit down and have an unrepentant Church asking the nation to repent. They know too much about us. They are not going to take such a message from us; but will only take it from a Church that will lead in repentance. Therefore, before we preach the message of repentance to the nation, we dare not but look into our own hearts, and set our own house in order, and see what the Church has to repent of.

(1) First of all it has to repent of one signal failure which has been shown up during the war. It has not failed altogether. Its sons in glorious numbers have gone out to do their duty. Look at the choirs and the Men's Society, the Church Lads' Brigade, the Scouts; their elder members have all gone. But where we have failed is this.: we have failed in bringing home to the manhood of the nation as gathered in our great battleships and camps the sacramental religion outlined in the Prayer Book. We are bound to face this. Why are there only twenty on a great battleship who

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are regular communicants, even under a most popular and well-beloved chaplain? Again, in a camp of five thousand men there are often not more than about twenty regular weekly communicants. And yet seventy per cent. of the men in the Army and Navy are returned as members of our Church. It is a disgrace to the Church that this state of things should exist. I am not going to blame anyone out there. The fault lies in the want of training in the parishes. It is quite true that many more young men are pouring in now to be confirmed. I confirmed two hundred in the short fortnight I was at the front in 1915. In the camps now they are coming out to be confirmed in a very encouraging way. We have to find out the way to train our people in the religion of the Prayer Book. I was rather struck the other day by a story from Egypt of a chaplain who was in despair over his brigade. He could only get a handful of men to go to Holy Communion until they came to Egypt. Then hundreds came forward to be prepared for Confirmation. The reason was this. They had seen the Holy Communion service for the first time in the desert, and when they saw people like themselves going up to receive the

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Communion they asked: "Why should not I receive it?" "You are not confirmed," was the reply. "May I be prepared?" "Oh, yes." So hundreds came to Holy Communion because they had seen a Communion service for a neighbouring regiment in the desert. Well, now, that is the first thing which we must face.

(2) The second thing we have to repent of is that we are entirely out of touch with the world of labour. God forbid we should ever become Court Chaplains to King Demos and flatter the working man. At the same time, it is a very striking thing, and a cause for searching of hearts, that the Church of the Carpenter is largely disregarded by the carpenters of to-day. Can it be because we come so much from the more leisured class and look to the rich for subscriptions? Whatever the reason, it is certainly worthy of notice that we have very little influence on the world of labour to-day.

(3) And, thirdly, are we ourselves a brotherhood? Are we a loving, harmonious brotherhood for the world to see? A bishop of one of the African dioceses says he dreads the day when the post brings the Church papers from

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home, with their bitterness and party spirit, which upset the minds of the missionary priests. Therefore, we have to ask ourselves, if we are going to preach the Gospel of brotherhood to the nation: Are we a brotherhood ourselves? Unless we repent of the lack of brotherliness which is so often shown in the Church, we shall preach no effective Gospel of Union and brotherhood. We must first be united and brotherly ourselves.

I almost hesitate to bring in my next two points, but I must. I put them before every diocese I visited, and, therefore, I must put them before my own.

(4) The sin of sloth! Can it be said that in some parishes in the London diocese nothing is being done? If so the whole diocese ought to be ashamed of it. We have got to ask ourselves at this Mission whether there are any parishes in which little or nothing is being done. If so, the laity are to blame as much as the clergy. They ought not to allow the clergy to do nothing, while they ought not, on the other hand, to leave them to do all the work themselves. Are we guilty? We are the only people who are left to ourselves, and are on our honour about our work. The fore-

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man will ask questions if any man comes late to a City warehouse, while we, as a Church, are left to our honour as to loyalty in our work. "Work while it is day, for the night cometh when no man can work." Are we carrying out that command?

(5) Then, again, it is a most unforgivable sin of the Church to be dull. It is positively mischievous. The Church is daily to be inspired by the life of the SPIRIT, and the gift of the SPIRIT is warmth and love. A young man came home from the front the other day and wrote to someone: "The old parish church is as dull as ever. I cannot stand it now. I am off to the Y.M.C.A." GOD bless all good work that is being done by that and other organisations among our soldiers. But if we are going to sit down under the Church of the living GOD being less attractive than any Y.M.C.A. in the world, we have not done our duty. We have to ask ourselves if we are not holding the people, Why is it? Are we dull? Have we lost interest in our own Gospel? Are our services unattractive? This Mission has got to go very deep. We have got to scrap everything that is in the way of the spreading of the Gospel of JESUS CHRIST.

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WHO IS TO BEGIN?

Now who has got to begin the repentance of the Church? Undoubtedly the bishops. If the laity are not going to take a message of repentance from an unrepentant clergy, the clergy will not follow the lead of unrepentant bishops. A clergyman said long ago when I became a bishop, "I want my bishop to come to me straight from JESUS CHRIST." I was always grateful to him for saying that. We were speaking about bishops' incomes and houses; but, whatever the argument was, he said a thing which has helped me enormously all these fifteen years. "I want my bishop to come to me straight from JESUS CHRIST." If there is anything in our position, houses, incomes, in our motors, in anything we have, which is preventing us from coming straight from JESUS CHRIST, that thing has got to be scrapped in this Day of God. And mind you we are going to do it. We are going to begin with a devotional meeting at Lambeth. If it is shown to us by the Spirit of God that we must alter the whole system, I can promise we are ready to do it.*

* The Committee of the National Mission which deals with Redistribution of the Finances of the Church has not yet presented its report.

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Next the clergy must place their heads in dust and ashes. Once at a very solemn time in some cathedral, perhaps St. Paul's, kneeling at a great service, every clergyman here heard these words said: "Receive the HOLY GHOST for the office and work of a Priest in the Church of GOD. . . . Whose sins thou dost forgive, they are forgiven, and whose sins thou dost retain, they are retained."

Now you clergy are bound to ask: How far have I fulfilled that commission? There was a young woman who saw an ordination for the first time, and she said to someone: "Do you mean to say that every clergyman I have ever met has been through that?" We should always be showing that we have been through it.

WHAT LAY PRIESTHOOD INVOLVES

Now I come to the laity. Do you realise that every one of you is also meant to be a priest? I believe the doctrine of the priesthood of the Church is very little understood. If it was rightly understood, there would be scarcely any Nonconformists, and a great deal of our own divisions would be bridged over. There is only one High Priest in Heaven and

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earth—JESUS CHRIST Himself. But the whole Church is the Body of CHRIST, the Body of that Priest. We who are ordained priests (so-called) are the organs of the priestly Body. All this is beautifully described in Dr. Moberly's *Ministerial Priesthood*. That is the Catholic doctrine of the priesthood. What is involved? Why, that all of you laity—I am speaking now of men and women—all of you are priests. Though you did not have those solemn words that were said to ordained priests said to you, you, too, came to your confirmation and this was the description of the first Confirmation. "Then laid they their hands on them, and the HOLY GHOST fell upon them. For as yet He had fallen upon none of them." The HOLY GHOST did fall on you. At that moment you were ordained priests; therefore, all these years since your confirmation, to say nothing of baptism, you have been expected not merely to criticise the clergy or take a general interest in Church work or merely to give subscriptions to some parish fund, but you have been expected to do five things. You are bound to ask yourselves whether you have been doing them or not. It is to do your special work every day and not to carry over one day's work

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to the next ; to offer up daily your sacrifice of prayer and praise ; every day by intercession to run in between the living and the dead ; to keep every day a holy day ; to serve as a witness. Europe was converted by witnesses unknown to all but GOD ; witnesses

“ . . . that rest
In God's still memory folded deep.”

Each layman every day must ask himself, “ How many have I brought to CHRIST ? I am to be a priest too ; I cannot get out of it. I shall be judged as a priest. Have I in any way failed to discharge in full the priesthood of the laity ? ” I believe, and I say it with all affection, that many of you when, perhaps in the quiet hours at St. Paul's and other places, you face that question, will say, “ GOD be merciful to me a sinner.”

SIGNS OF HOPE

But this is not to be only a Mission of Repentance, but also a Mission of Hope, and to my mind if only we can get enough penitence we shall have plenty of hope.

I find the greatest sign of hope is in the growing penitence and humility in the Church. But, then, secondly, look at the splendid out-

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burst of service we have seen. We often hear great truths from children, and I heard one from a little boy whom I visited. His mother had turned her beautiful home into a hospital. There were fifty wounded soldiers in it. The little boy, instead of complaining of having his home turned upside down, said, "Mother, we cannot go back to our old life after the war, can we?" I believe myself that is the feeling not only of boys but of those girls of ours who spend long hours and hours in hospitals nursing the sick, or looking after canteens or doing other bits of war work. They are not going back to the old life they led before the war, idle and purposeless. They have tasted another kind of life and they will not lose the taste of it. We surely are *not* going back to our old life after the war.

Then, again, what a wonderful thing it is that everybody is becoming more and more conscious that every man is born to be a Christian. This is coming out in numberless ways. I get many letters from the front illustrating this. I found one day a young fellow waiting for me at 9.30 p.m. at Fulham. He wanted to be confirmed the day before he went back to the front. I took him in for the

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night and confirmed him at an early morning service. That shows the earnestness of some of these young men. Another said, "We did not allow much bad language on the Peninsula, I can tell you; it was very different from Egypt." This change is going on among our boys; it is becoming plainer every day.

Mr. Horace Hutchinson, in writing his little book *From Doubt to Faith*, is an instance of the way in which laymen are witnessing. The old shyness and reserve has to be broken down, and every man who is really converted has to be a witness to the CHRIST in whom he truly believes. But, further, every man was born to be a Churchman. Bible-reading and prayers at home do not lead to the development of the highest Christian character. It is a grand foundation, a grand start. But man was born for a society; born to lose himself in order to find himself. Our boys, our soldiers at the front, are losing themselves to find themselves in the great cause of our country. It is becoming plainer and plainer that man is not only born to be a Christian, he is born to be a Churchman; born to lose himself to find himself in a great Church.

It is then with tremendous hope that we

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launch this great effort. We want to put a vision before ourselves. "Where there is no vision the people perish"; where there *is* a vision the people revive. This is the vision: "They shall teach no more every man his neighbour, and every man his brother, saying: Know the LORD: for they shall all know Me, from the least of them unto the greatest of them."

There is no reason why this should not be true: "They shall know Me," God says, "from the least to the greatest."

Take hold of this vision; be not disobedient to it. Be content with nothing less than a new nation, a new Church, and at last a new world.

II

PURIFYING THE NATION *

“He shall sit as a refiner and purifier of silver.”—MAL.
iii. 3.

AFTER two and a half years of war, we have arrived at the real test of our fortitude and courage; a wave of pessimism, please God, only a temporary one, is passing over the nation at home, though not, and this is to be noticed, over the soldiers in the field or the sailors at their respective bases.

“The advent of Rumania into the war” (so the talk runs), which was once thought to be about to shorten it, bids fair now, so we are told, to lengthen it by supplying the enemy with much-needed supplies. The successful extension of long-distance submarines is endangering the food supply of the nation; nowhere have we yet been very successful, and Kut and Gallipoli have lowered our prestige throughout the East.

* An address delivered in Westminster Abbey on Advent Sunday, 1916.

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And as always happens in all wars in all nations, a disappointed nation turns upon its leaders, and armchair Napoleons tell us day by day exactly what ought to be done.

But more formidable than this growing distrust with the leadership of the nation, is a latent disbelief in God Himself. "He really ought to be doing something to help us at last; of course we were bound to pay for our foolish mistakes about the peaceful designs of Germany; we see now of course our mad folly in not listening years ago to the old soldier who was allowed to utter disregarded in the wilderness his only too well justified warnings, and was told by some that he ought to have his pension taken away for his pains; but we have surely paid for this folly now; we have raised five million men by voluntary enlistment, and have given the precious blood of our nearest and our dearest, surely if we are fighting for the freedom of the world and are standing by the weak against the strong, and for international honour, and for the principles of chivalry in war, and if there is a God Who loves these things, He ought to be doing something soon. The enemy grows more ruthless, more merciless every hour; thousands of

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defenceless Belgians are carried into slavery ; innocent merchantmen and even trawlers are sunk every day, and yet God does nothing."

But has it ever occurred to those who ask these questions so bitterly now, to ask themselves quite frankly : " How much they themselves trusted and served God in the days before the war ? "

In a striking letter quoted by Mr. Burroughs in his book *The Valley of Decision* I find this extract ; the letter was written from the trenches :

" The man who has come out here with a little faith, learns here to see the God he loves more clearly than ever before.

" The man who has brought no faith with him spends his time cursing the war, swearing at everything, fretting and worrying. . . . I cannot honestly say that men often find their SAVIOUR for the first time in the trenches, although perhaps an old love for spiritual things, long forgotten, is stirred up within them. Certainly in the hour of death, I think their thoughts turn to the possibility of a future life.

" But the man who comes out loving

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GOD finds, when for the first time in his life he feels that any moment may be his last, that love spreads into a supreme trust."

And again he says :

"The huge trust which springs up in moments of peril will in a large number of cases leave men strong, keen and earnest Christians if and when GOD brings them back to the safety of their homes."

Now, as is often the case, these letters from the front, give us much food for thought at home; is any such "huge trust" in GOD rising at home? if not, why not?

(1) Is it because we have not got even that minimum of faith and love, of which the writer so humbly and modestly speaks?

What right has a man who has never prayed to GOD before the war for years, or a woman who has made her own comfort and pleasure her god, to expect GOD, while they have not changed, to make them His special favourites and the choice instruments of His Will?

Nay! How can we expect a nation, however righteous its cause, at once and without repent-

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ance or amendment, to be fully used and blessed by God.

There is a striking sentence and response which occurs in the service for the Consecration of a Church. As the parish priest brings up the vessels for consecration, the Bishop is directed to say :

“ Be ye clean which bear the vessels of the
LORD,”

and the priest answers :

“ I will wash my hands in innocency, O
LORD, and so will I go to Thine altar.”

I believe myself fully that we have as a nation been called to “ bear the vessels of the LORD ” ; I have said a thousand times, and I say it again, that we as a nation never did a more Christlike thing than when we went to war in August 1914 ; I believe that we bear on high as a sacred trust the vessel of a world’s freedom, purity and honour.

But is it consistent with this to have ten per cent. of the nation afflicted with a disease which ultimately comes from immorality ? Is it consistent with this to have the streets of London so dangerous that the very boys who

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have come across the seas to fight for us find here sometimes their ruin?

“I will wash my hands in innocence, O LORD, and so will I go to Thine altar.” Have we even begun to say it yet? The only help you get from the prophets of the people amounts to this: “You can’t be too particular what the boys do of an evening, when they are fighting so bravely for us,” whereas it is just because they are so gloriously gallant and brave that we want to save them from a worse fate than death.

(2) “But these things all happen when men and women are drunk or have been drinking.”

Is it really supposed that God, Who has told us that “No drunkard shall inherit the Kingdom of God,” is likely to accept this as an excuse from those who are called to “bear the vessels of the LORD”?

I have not forgotten my midnight march through Westminster a year or two before the war. In an hour I had collected from the public-houses in the immediate neighbourhood of the Abbey a number of men, mostly young and all half intoxicated. Thank God those late hours are stopped now, and must never be allowed to be reintroduced again.

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But even since the war began, in August 1915, the Rev. F. B. Meyer wrote to the *Times* :

“If only people who may resent this letter would spend a week-end in a certain broad thoroughfare with which I am familiar, they would, like Dante, have a vision of hell—jars and bottles of liquor are passed from hand to hand in the open street. The pavements are covered with groups engaged in drinking, fighting and screaming till one or two in the morning. Sunday is thus inaugurated and concluded.”

But it is not only possibly bigoted Bishops or leading Nonconformist Ministers who speak like this. Mr. Alfred Booth, Chairman of the Cunard Line, addressing a Liverpool audience in December 1915, said :

“The most glaring example of a form of consumption which we could perfectly well dispense with is the drink traffic. I am not thinking now of the Temperance side of the question. Important as that

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is, we have got far beyond that now. I am thinking of the demand which this trade makes upon the services of our ships, our railways and carts and of our labour. Thirty thousand tons a week of barley and other produce are brought into this country for the brewing and distilling trades. Think of the demand which this makes on the depleted resources of our mercantile marine. Then all this stuff, together with the larger quantity which is grown at home has to be carted and hauled by rail to the brewery or distillery, and then brought back again and distributed to the consumer. In addition to this, 6000 miners are kept permanently employed getting coal, and 36,000 tons of coal have to be sent every week to these breweries and distilleries. Taken in the aggregate the services absorbed by this trade are on a gigantic scale, and (notice this) the net result of it all is a decrease in national efficiency. I say in all seriousness," says Mr. Booth, "that, if we are to be able to maintain our armies in the field, we shall before very long have to choose between bread and beer."

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That is the opinion of a business man, and there is no good blaming the Government; it has been said that every nation gets the Government it deserves, and it is perfectly clear that, until public opinion is altered, the Government dare not take stronger measures. At present, as it was in the days of Isaiah, "The people love to have it so, and what shall there be at the end thereof?"

(3) For can it be yet said that as a nation we have wholly come back to God?

It is quite clear that "if there is a God, He is everything"; Mr. Burroughs, in the book to which I have referred, finely quotes Browning in this connection:

"Religion's all or nothing; it's no mere smile
O' Contentment, sigh of aspiration, sir—
No quality o' the finelier tempered clay
Like its whiteness or its brightness; rather stuff
O' the very stuff, life of life, and self of self."

Either Paul is mad or Festus; if Paul is not mad, then Festus is—Festus who left out God, or who patronised Him or argued about Him, to pass the time of day.

And yet how many Festuses have we had! How many may be among you who read these words? "Well! I vote that there is a God,"

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said a well-meaning man to encourage me after a lecture in the open air in an East End Park. And that dumb instinct for God has not been silenced by all the secularist arguments or the long reign of a materialistic gospel of comfort ; it is always there, and it is the hope of the future.

But could God, if He had judged by outward signs have known in recent years that we voted there was a God ? Was His Day more or was it less observed ? Was He more or was He less openly worshipped ? Did He control the national life ?

In a noble letter quoted in the Press, written by Blake and Deane to the Speaker, during Cromwell's first Dutch War, these words occur : " We dare not in this great business to promise anything for or to ourselves, because it is God alone Who giveth courage and conduct with opportunity and success in the day of His salvation."

Have we had the same open acknowledgment of God in our nation's life in recent years before the war ? It is for that reason that I would recall your minds to the great picture of God in the book of Malachi : " He sits as a refiner and purifier of silver." The trial

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goes on; the fire burns; the heat is great, but it is not purposeless; the silver is there all right and there is going to be a great use made of it, but it still needs to be purified and refined.

We cannot remember too often the words of the Commander-in-Chief of the Grand Fleet, Sir David Beatty: "When the nation turns to God with humble heart, and prayer upon its lips, then we may begin to count the days towards the End!"

I hold this picture of God to be specially appropriate to-day.

(1) Because it recognises the beauty, the value of what has been revealed in the war. Officers can find no language adequate to describe the patience, endurance and courage of our men; I asked the heads of the great City firms, when we held a memorial service for the hundreds of City clerks who had given their lives, if they did not feel like men who find a "treasure hid in a field"? They little realised the heroes they were breeding in their offices.

The silver has come out also in the service and loving sacrifice of our girls; there is not an idle girl in England to-day, and as for the

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fortitude of our mothers—I speak as one who lives among the mourners—it is too beautiful for words.

Already the great Furnace of Affliction has purified the silver, and in the glowing metal, God already sees a reflection of Himself, the sacrifice of Calvary is being reproduced every day.

(2) In the second place, this picture of God is so encouraging because it reveals God at work.

He is not idle or forgetful, or uninterested ; “He is not on a journey,” nor is He an absentee landlord of His world ; He is in the thick of it all as ever, but, as ever, He is obliged to work by the laws He has laid down for Himself in dealing with the children of men ; we are told that the SON of GOD Himself on earth “could do no mighty work because of their unbelief”—before He came into the world at all, He had to wait for the fulness of time, and the great Advent itself will only come when the times are ripe.

But He hopes on, and works on ; little by little the dross is purged away ; the silver becomes clearer ; this is a Day of God which is to change the world for ever, and the process must not be hurried.

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Church and nation must humble themselves before His cleansing Hands, and there is nothing that He cannot do with a humble Church and a GOD-fearing nation; we may change the Government or not; we may reconstruct the Cabinet, but no change will avail, unless as a nation we put GOD first; and no difficulty can be so great out of which GOD cannot lead a humble and GOD-fearing nation.

(3) But what is true of the nation is true of you and me. I have just come from a great gathering in one of our London theatres, and it was touching to hear two actors, a professor of art, and a great singer all bear their witness to the need of the human heart for GOD.

He sits as a refiner and purifier of silver, and part of the silver treasure which He longs to purify and use for Himself is the human heart and love and powers of each living soul.

Do you wonder that the trial is so hot, the loss so terrible, the anxiety so wearing that you have to bear? Look up and see the object of it all; He sits as a refiner and purifier of silver; the fire is never allowed to be too hot; there has no temptation taken you but such as is common to man and, if you look round, there is always the way of escape that

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you may be able to bear it ; He doesn't send the war, but He uses the war ; He turns evil into good ; He breathes upon the flame lest it scorch you up.

But more than that, He has sent His SON to be in the fire with you.

There is a story in the Old Testament which will never die ; there were three mortal men cast into the fire, and the fire was heated sevenfold more than it was wont to be heated ; but they came out to the astonishment of the world, and even the smell of fire had not passed over them.

What was the secret ?

There had been a fourth with them in the burning flame, and the form of the fourth was as the SON of God.

III

“WHAT WILT THOU HAVE ME TO DO?”*

“And he, trembling and astonished, said, LORD, what wilt Thou have me to do?”—ACTS ix. 6.

THE conversion of St. Paul is one of those few events in human history which have really moved the world; in the first place it is an absolutely certain event, so certain that—as is well known—it convinced of the truth of Christianity one of the leading deists of the eighteenth century; there certainly was a man called Saul and he certainly became the character whom we know as St. Paul. But it is not only the certainty of the event which is so moving, but the touching character of it; I never get tired of thinking of the great and dazzling light—“a light that never was on land or sea”—and the extraordinary romance of the voice which spoke and which rang in St. Paul’s soul until the end of his

* An address delivered in St. Paul’s Cathedral, Nov. 19, 1916.

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life, “Saul, Saul, why persecutest thou Me?”

“I am JESUS, Whom thou persecutest.”

But of course the special characteristic of the great event was its permanent and lasting character; the man himself became a changed man; his old ideas, his old prejudices, his old conventionalities were blown away as by the bursting of a shell; his very first question shows the practical character of his conversion: “LORD, what wilt Thou have me to do?” and to the letter and to the death this wonderful man lived out his own conversion; he saw at the first instant that this stupendous experience must lead to action, nor did he once shrink from the difficult and dangerous action which he was instructed to take.

Now we have just arrived in the National Mission at the critical moment. As chief of the staff of it, I have finished my tour round thirty dioceses of England at Plymouth and Truro; nine times a week in open air and crowded hall or great church have I spoken in London since the beginning of the Mission; hundreds have done the same; three hundred priest messengers have been sent forth from St. Paul’s Cathedral and their work has been supplemented by laymen and women; the

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same is going on from one end of the country to the other; very moving accounts come in from all over the country; often in London the messenger arrives at the parish without his name being divulged, and gives his message for two or three or four days to a people which have been previously prepared by weeks of prayer and intercession. Men who have not previously been known as great preachers have thrown themselves on the HOLY GHOST, and the HOLY GHOST has honoured their trust. Some of the most remarkable impressions have been made by those who have been looked upon up to now as men of only average attainments and powers.

But now comes the question—What is going to be the outcome of it all? I have said it a thousand times and I say it again now: “If we are going back to the old England and the old Church of the time before the war, then not only will that Mission have been in vain, but our men and boys will have died in vain; for the war to cease now and at once civil war in Ireland to break out; the suffragette outrages to be resumed; * and the great

* One of these three is settled; please God, the other two will not lag far behind.—January 1918.

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industrial strife, only just averted by the war, to begin at last, if that is to happen, then the great day of opportunity will have passed over our heads in vain. “If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace, but now they are hid from thine eyes”—would be uttered over our country, as it was uttered with tears over Jerusalem two thousand years ago.

No! we must recognise that:

“Our world has passed away
For wantonness o’erthrown,
There’s nothing left to-day
But steel and fire and stone!” *

and it really does seem very like blasphemy against the HOLY GHOST, to have all these hours of prayer, these fervent invocations of the HOLY SPIRIT, and then to allow the National Mission to degenerate into a harmless way of spending the autumn for those who are not allowed to go to the front.

The Nation, the Church and the Individual are bound, if they have seen the light and heard the voice with St. Paul to also ask with him: “LORD, what wilt Thou have me to do?”

(1) Let us take the nation first.

* Rudyard Kipling.

‘What wilt Thou have Me to do?’

The nation acted up to its highest and most glorious traditions when it went to war in August 1914; and since then it has shown a grit and a power of initiative and a service and self-sacrifice which has astonished the world, and not the least the enemy which had dared to count upon the British as a decadent race.

So far we are all agreed.

But now what shallow critics fail to see is that it is the greatness of our vocation which induces Repentance; it is only aspiration which makes anyone sorry that they are not better; when we see the glorious rôle assigned to us by God in averting the degradation and slavery of the human race (what has happened in Belgium now is proof positive of this), and the trampling under foot of small nations and the “right to live” for Serbia, Belgium, Montenegro, Poland, Roumania, then it is that every true patriot deplores as he never deplored before—the broken fellowship which led to the evils of 1914, the “hidden scourge” which affects our population, the ravages of drink in the nation; the overcrowding of the slums in our great cities and the thousands in the country who live without any open acknowledgment of God. Here we are, called to

‘What wilt Thou have Me to do?’

a long and hard struggle to see the war through to the bitter end (for never must we leave it to be done all over again by our children); called to sacrifice our every comfort and even what we think necessities in ordinary times, while our men are daily sacrificing their lives; called when the war is over, to shine like a great star with an overwhelming influence in the world we have never had before, and because we are called to do this, therefore we are all the more bound as a nation to ask: “LORD, what wilt Thou have me to do!” How can I be worthy of this position? If what we say and do and think is to influence the whole human race, as what the British Empire of the future says and does and thinks will influence the whole world, then can we be too careful that the religion we practice is the true religion, that the morality we profess reflects the will of GOD, and that the social condition of our own country shall be at least some reflection of the human brotherhood without which the world at large can never be a kingdom of GOD?

“What wilt Thou have me to do?” We are bound to ask it first as a nation, and a voice seems to come at once from Heaven: “Come

‘What wilt Thou have Me to do?’

back to God as a nation; know Him in your homes; worship Him in the houses set apart for the glory of His Holy Name; abolish the false double standard of morality for men and women which has obtained too long; let rich and poor work together in loving brotherhood; let Capital and Labour cease their eternal wrangle; I gave to the children of men plenty of land, plenty of water, plenty of food and plenty of air; start again to see if human mismanagement and greed need always spoil the distribution; it is the law of human life to work, but the fruits of industry are quite sufficient to sustain you all.

“What will I have thee to do? Accept for the first time in the history of the country, the full Christian law of love, and you shall have a brotherhood at home which shall convince the world of the beauty and reality of a Kingdom of God on earth.”

(2) But is the Church to do nothing? Why! as you know, we have said from the beginning of the National Mission, that the Church must repent first, and for the same reason as the nation, because of the glorious thing which it might be.

The Church has in many ways come out

‘What wilt Thou have Me to do?’

splendidly during the war; it has poured out its choirs, its guilds; its servers; four thousand clergy offered as chaplains during the first week of the war; thirty priests in the Navy and Army have already * given their lives, besides those who have been wounded. But because we have done this, are we not also to say unto the nation: “What wilt Thou have me to do?”

There is dawning before the Church of this country the most glorious prospect; always Catholic really, she has discovered to the full her Catholic treasures, while still passionately Protestant against the claims of domination from Rome.

As Bishop Lightfoot said in his last sermon, “Under the Church which has unbroken orders in one hand and the open Bible in the other, Christendom will one day be reunited.”

She still has her unbroken orders and the open Bible, and is showing herself to-day a true missionary force. If she had always led the mission work of the country as she leads it now, the millions of Wesleyans would be in the

* Up to the end of 1915. This has now risen to over sixty.

‘What wilt Thou have Me to do?’

Church of England to-day. Why should they not come back? *

Then again the great Russian Church is looking with love and affection upon the Catholic Church of its great ally; Bishop Bury’s wonderful reception in Russia in 1915 was meant to express something far more than affection for himself, and although there are no signs of it at present, we cannot believe that the millions of devout Roman Catholics are going to continue for ever that official attitude towards the great Eastern Church and ourselves which has for so long rent the seamless robe of CHRIST.

But, if Bishop Lightfoot’s prophecy is ever to be fulfilled, then the Church must also ask: “What wilt Thou have me to do?” As an outcome of the Mission a strong committee is already about to be appointed to work out the whole matter of Church Reform. The bishops themselves are only too ready to change anything whatever in their own manner of living which the Church may consider hinders its work, and a ruthless hand should be laid in this great day upon scandals of administra-

* Conferences are being held with this object this very month, January 1918.

‘What wilt Thou have Me to do?’

tion or method, which have retarded too long its efficiency and power. What the HOLY SPIRIT shows the Church in this tremendous day that it should do, and that without fear and favour it must do.

(3) But then comes the really personal question, and for each one of us to ask: “What wouldst Thou have me to do?” It is only too sadly easy to talk at large as to what the nation and the Church are to do, but no one is really touched by the Mission who does not ask: “What wilt Thou have me to do?” And here the great complexity of such a congregation makes an answer difficult to suggest. The youngest choir boy present must have some mission resolution in his mind: “I will try to keep my thoughts from wandering in church. I will sing—as Jenny Lind said—‘I will sing for JESUS CHRIST.’”

But what of the business man among you, tired with his week’s work? Well! I can tell you what one business man has resolved to do—to give up manufacturing what he now understands from the Mission does harm to the world; and the sacrifice will cost him some hundreds a year. Again, a partner of a great manufacturing firm said to me the other day,

‘What wilt Thou have Me to do?’

“A far larger proportion of the profits of all industries must go to wages than ever have gone before; but of course it must be matched by the giving up of the doctrine, as economically unsound as it is morally indefensible, that the workman restricts himself to a certain rate of output laid down by his Union.”

The new country that is to be can only be produced by sacrifice, as the world was redeemed on Calvary by sacrifice, and as it is being saved by sacrifice on the battlefields of Europe to-day:

“No easy hopes or lies
Shall bring us to our goal,
But iron sacrifice
Of body, will and soul.”

But, if the world is to be saved eventually from war altogether the world must be converted; “They shall not hurt or destroy in all My holymountain,” when the earth is “filled with the knowledge of the LORD as the waters cover the sea,” but how can it be done?

Others must say: “I will give up then my well-paid post here and go out to India or China as a teacher or a medical missionary!”

These were the kind of resolutions which followed the first day of Intercession for

‘What wilt Thou have Me to do?’

Foreign Missions. These are the resolutions which must be made again to-day.

Some may have to begin at the beginning: “I will begin to pray again, I will come and be confirmed, I will come back to my Communion; I will start Family Prayer; I will cut off this cursed temptation which has spoilt my life.”

All I plead for now, in what must be a compressed appeal in the midst of a long service, “For God’s sake, decide on something;” let there be something to show for being allowed to live in a day of God, and when the Great Day comes at last, may it find in a changed nation, a changed Church and a changed character the marks of the Fire which has been sent from Heaven in answer to prayer during the National Mission to purify and cleanse the world.

IV

REALITIES *

I. THE POWER OF THE CROSS

“GOD forbid that I should glory, save in the Cross of our LORD JESUS CHRIST, by Whom the world is crucified unto me, and I unto the world.”—GAL. vi. 14.

THE CROSS

THERE is one thing which has come to its own during the war and that is THE CROSS.

It is not too much to say that before the war the language about the Cross was losing, to many, its reality; the old language was being used but :

“It was all a tale of little meaning,
Though the words were strong.”

Some even of the clergy felt it hard to speak in the same moving way as they felt the

* Addresses delivered at St. Martin's in the Fields, Advent 1916. These addresses, given in the dinner hour to the large congregations all of whom have to return to their offices on the stroke of time, are necessarily given in a short and compressed form.

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subject demanded, and gradually a gospel of social betterment or rational philosophy took the place of the old preaching of the Cross. But what a difference these two and a half years have made, and just as again and again the cross or crucifix is the one thing left standing in the chaos and ruin of France and Belgium, so the one thing left standing in this welter of war is the Cross.

I. And this has come about for several reasons.

(1) In the first place, the alternate gospel of scientific advance and Rationalist philosophy has proved the most disastrous failure.

It is an old story upon which we need not dwell again; it was a very attractive gospel and it was leading away many in this country, but Cardinal Mercier could tell us better than anyone, all that it was able to do in his beloved Belgium; it has gone to its grave amid the execration of the civilised world. Whatever else may be going to save and ennoble mankind, we shall never hear again of the Superman, nor imagine that scientific progress is by itself going to save the world.

(2) But, by itself, this would not have been enough, if the contrary gospel had not sud-

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denly shown a stability and inspiration amid the falling debris of materialism, and against the background of a world in flames. Nothing has made great neutral nations like Japan believe in the reality of the Cross, as seeing our nation live up to its profession. The expectation that heathen nations would talk about the break down of Christianity was natural but has been proved absolutely false.

(3) Then came the advent of the war and the world had plenty of opportunity of watching the Cross at the opening of the war, and testing its effect.

A great cross was carried by a priest in front of every Russian regiment, and the motto given by the Czar was the motto of the Cross : "Greater love hath no man than this, that a man lay down his life for his friends."

What result has this had? Not a woman or child touched, not a church injured, not a civilian interfered with as the great Crusade entered Poland.

While, at the other side of Europe, the sober pages of the most self-restrained man in Europe, Lord Bryce, reveals to a horrified world the results of an anti-Christian gospel of "Might is Right."

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(4) The months pass on, and tale after tale of heroism is sent home, and at last the most moving tale of all, the pictures of what our men are bearing to save the freedom of the world.

And Sir H. Newbolt has told us in words which cannot be surpassed what these pictures have done.

“O living pictures of the dead,
O songs without a sound,
O fellowship whose phantom tread
Hallows a phantom ground,
How in a dream have these revealed
The faith I had not found!” *

In other words the Cross to a thousand households becomes intelligible; the precious blood of their dearest boy mingles with the Precious Blood which flowed in Calvary; again the world is being redeemed by precious blood. “CHRIST did what my boy did; my boy imitated what CHRIST did” they say.

(5) In a flash the Cross becomes the only true consolation for mourners—even the life after death would be not enough if their dear one had not nobly and worthily died, and if

* These lines refer to the effect of the first film matinées of the Somme battle.

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they die by the side of the SON of GOD, they die nobly indeed.

"I am so proud of my husband," said a young widow who was in this church on Saturday at the Memorial Service, and she is proud really because he died for his friends.

(6) But the comfort goes much deeper than to the mourner—it is the one thing which saves everyone's faith in GOD.

As you receive the boys into your arms from the trenches and lay them down in their agony, the one thing which enables you to look up to GOD and bless Him and not curse Him is the Cross.

"He suffered too." "I thirst," He said. He too lay upon the hard ground.

He is no crowned Apollo who never dipped his finger in the world's anguish, but "a Man of sorrows and acquainted with grief."

If there are here to-day some who are distressed about the war, who are losing their faith, who have lost the light of their eyes—I pray them to look up to-day and see standing among the ruins and shining with a strange mysterious light, the Cross.

To-day, if never before, "The Cross of CHRIST is more to us than all His miracles."

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II. But, if this is so, as we look into the past or face the present, still more clearly does the Cross shine out as we peer into the future.

What is going to be the outcome of it all?

What is even going to enable us to win the war?

We are checked at every point by human selfishness, class suspicion, and a long-cherished notion that a man's life consisteth in the abundance of things which he possesseth; we look forward to a new country, a new empire, a new Church, and a new world. Let us face the fact at once, there is no possibility of getting any of the four, without the Cross.

(1) A new brotherhood is impossible in this country without immense sacrifice, the employers giving up perhaps as much as a third of their profits to wages, and wage-earners giving up the false economic doctrine that you can make money by restricting output.

But it is only when each class face facts at the foot of the Cross that we shall ever melt down this deep-rooted suspicion.

The beautiful brotherhood in the trenches must be reproduced at home.

(2) Nor can there be a new Church until all self-will and prejudice are eliminated and

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every dividing principle really looked at as it was seen on Calvary.

(3) A new empire can only be attained when thousands forego the comforts of home to go out to build up new homes in Canada and Australia, and priests in peaceful vicarages at home go out with them to give them the Word and Sacraments.

(4) There can be no new world until, not in ones but hundreds, men and women will go out and teach the outcasts in Madras or the millions in China.

III. But there are many grounds of hope that this may be so.

(1) Man finds he is born for the Cross. "I was never so happy in my life," wrote a man who had tasted the joy of service for the first time.

(2) The wonderful cheerfulness of the wounded and suffering.

(3) The mysterious strength given to the mourners.

(4) The strange change which has come over men not impressed at home.

In the midst of the surrounding darkness, the Cross is in the field, and when we all have really followed the Cross, not only will victory

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crown our arms, but there will at last dawn upon an astonished world, the new kingdom CHRIST and our boys have died to win.

REALITIES

II. THE STRENGTH AND DEPTH OF THE BIBLE

“Thy righteousness standeth like the strong mountains; Thy judgments are like the great deep.”—Ps. xxxvi. 6.

THE great danger of being too near a thing is that you cannot see it in all its proportions, and the still greater danger of being too familiar with a thing is that you often fail to see how great it is. Take, for instance, the mountains and the sea. If you live very near a great mountain, you cannot see it in its true proportions at all. You might easily be persuaded that a little hillock which you could see at a distance from your window was as big as the mighty mountain under which you habitually dwelt. And so again with the mighty sea. I have known people who have lived by the sea who have lost all sense of its mystery and majesty; they are too busy to notice its varying colours; they ignore its marvellous depths and its hidden wonders, and because

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they see the children paddling in the waves on the beach, forget that it is the same sea which, roused to the grandeur of its full wrath, can wreck an Armada, and save the freedom of the world.

I am led to make these reflections by trying to find some parallel to what the Bible means to us, and it is of course the very reflection made by the Psalmist all those hundreds of years ago: "Thy righteousness standeth like the strong mountains; Thy judgments are like the great deep."

I. The Bible has all the strength and virility and grandeur of the mountains, and all the depth and variety and saltiness of the sea, and yet to thousands all this is lost upon them because they are so near to this mountain and so familiar with this sea. Let me ask you at once—how constantly do you read the Bible? When you do read it, do you feel as you do when you are looking at a glorious mountain view or drinking in fresh draughts of life from the invigorating sea? and if not, why not? For if there is one thing which has come to its own, during the war, it is the Bible.

(1) Its warnings have come true.

The Psalms have had a new meaning to

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thousands of us. We had grown to take little interest in the description of overwhelming pride, the cruelty of it and its inevitable fall, until we saw a proud nation make a bid for the empire of the world and so nearly succeed that we brace ourselves, as the Psalmist did, upon the thought of the far greater strength of God.

Or we hear the denunciations of those "who add sin to sin," "who rob the hireling of his wages," "who go down to Egypt for help and put their trust only in chariots and horses." But it is not until we find ourselves crippled in our righteous cause, by those who add Drink to Lust and Lust to Drink; by the broken fellowship in the nation which leads to perpetual war between Capital and Labour, and by the thousands in the nation who never worship or acknowledge God at all—it is not till then that we know the Bible is right in its warnings.

(2) We have found in it inspiration to make us play the man. You won't find a word in the Bible about war being glorious for its own sake, but you will find that the Bible from end to end incites you to take your stand by the weak against the strong. It is a strong and

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virile book; the New Testament virtues of meekness and unselfishness presuppose and are superadded to the Old Testament virtues of courage, fortitude and perseverance in a noble task; CHRIST Himself was the most perfect and knightly character in the whole history of Chivalry, and the one shadow that never darkened his splendid feat of arms was fear.

No wonder the soldier has taken his Bible into battle as the soldier's special friend.

(3) But, if its strength and virility have shone out, so has its power to comfort. While it is the soldier's trumpet, it is the mourner's pillow. There has been many a Bible these past three years wet with happy tears.

"The souls of the righteous are in the hands of GOD, there shall no torment touch them; in the sight of the unwise they seem to die and their departure is taken for misery, but they are in peace."

"I am the Resurrection and the Life; he that believeth in Me, though he die, yet shall he live, and whoso trusteth and believeth on Me, shall never die."

"Those who are alive shall not prevent them that are asleep, for the dead in CHRIST shall rise first; then shall we who are alive be

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caught up to meet the LORD in the air, and so shall we ever be with the LORD—wherefore comfort ye one another with these words.”

We do comfort one another with these words, and we pillow our heads on these promises and assurances, and as we do, God giveth His beloved sleep, and but for the Bible there would be no rest at all for the tortured soul of man. Truly “God’s righteousness standeth like the strong mountains,” and never did we realise till now the truth of its warnings, the manliness of its teaching and the strength of its comfort.

II. But, if the righteousness of God which is portrayed in the Bible is like the strong mountains, His judgments recorded in it are like the great deep.

(I) It is only familiarity—fatal familiarity which has bred contempt—which prevents us from seeing this wonderful fact that the Bible is like the ocean in this special respect, that while it is shallow enough for children to wade in and enjoy, it is deep enough for the most learned to get soon out of their depths.

People sometimes thoughtlessly laugh about Adam and Eve and the Garden of Eden, forgetting that the Bible was meant for the

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childhood of the world. Would a chapter on protoplasm have been more useful for that purpose?

“Picture, prove, persuade,” are supposed to be the secrets of eloquence. First “picture” and it is the vivid pictures in the Bible which give it its eternal charm to the childhood of the world. While, on the other hand, you will see an old scholar like Bishop Westcott or Dr. Swete still toiling on with unexhausted interest, trying to fathom the depths of the unfathomable truth which lies hid in the book which contains the Word of God.

Here is the whole secret, it contains the Word of God; all difficulties raised about the Bible forget this fundamental fact; it is written by men; it is written by many men; it is written in sundry times and in divers manners, and therefore it is coloured by the prejudices and even mistakes of the men who wrote, but all the time the SPIRIT of GOD used them; they spoke as moved by the HOLY GHOST, and therefore deep and unfathomable as the depths of ocean, lies the Truth of GOD which it contains; His judgments are like the great deep.

(2) But, if it is at once as shallow and deep

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as the ocean, so also does it show the ocean's changing colour.

You have seen the ocean smiling like a merry child—one of the most famous descriptions in an ancient poet speaks of the “unnumbered smile of ocean”—you have seen it frown in angry froth and foam; you have seen it still with an impenetrable peace.

But so also with the Bible; there are no such ringing notes of joy as you will find in the Bible: “When the LORD turneth the captivity of Sion, then were we like unto them that dream. Then was our mouth filled with laughter, and our tongue with joy.”

But let the impenitent sinner try to push on his way like Balaam, then like an angel with the drawn sword in his hand stands the Church with the Bible in its hand; he finds “the Word of GOD sharper than any two-edged sword, smiting asunder to the joints and marrow.”

(3) But we have not fully appreciated the likeness of the Bible to the great deep, if we leave out the salt which while it dashes into the eyes sometimes and makes them sting, is an enduring element which keeps the world fresh.

“I always read out a bit of the Bible in my

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school," said a schoolmaster to me years ago, "it seems to keep the air fresh."

"Let your speech be always with grace, seasoned with salt."

"Have salt in yourselves and be at peace one with another."

Nowhere shall we get the salt into ourselves better than studying the Bible.

III. Now how do we stand with regard to the Bible to-day?

(1) Do we really imagine that the Bible is "played out"? Never was the Bible stronger than it is to-day; just because we know now better when the books were written; just because the intellect of Europe has been fastened on the Bible for the last fifty years, all the more clearly do we know to-day, how strong is it as a mountain, and how deep as a deep!

Many mistakes have been purged away, but always mistakes which men made about the Bible, not mistakes in the Bible itself; many misunderstandings have been cleared up, but you are yourselves making the misunderstanding of your lives, if you think that a single criticism has really touched a vital truth.

(2) Or are you one of those who affect to

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despise the Bible because you are a good Churchman? This distinction between the Church and the Bible is a wholly modern thing; the Church brings us the Bible in its hand as its most treasured possession; it existed before the Bible because it was members of the Church who wrote the Bible, and the Bible describes with touching clearness the beginning and early struggles of the Church.

But the idea that in later days we were to be split up into Church Christians and Bible Christians is a modern and totally erroneous idea. "The Church to teach, and the Bible to prove" is the motto of the Church of England, and nothing may be taught as essential to eternal salvation except what may be proved by certain warrant of Holy Scripture; there is no other branch of the Church which reads in public four passages of Holy Scripture in her daily services, and Dr. Liddon was surely right in calling them "letters from Heaven."

(3) No! what we want more than anything else to-day, is not criticism of the Bible, but study of it, intellectually and devotionally; intellectually, so as to be saved from foolish mistakes, and above all devotionally. What we

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need is to get down upon our knees with it, and meditate upon its height and its depth; what will help us in life and comfort us in death will be to read again and again its warnings, its hopes, its promises; to take the Bible into the heart is not only to take in a fount of English undefiled, but a strength of character and a depth of vision which can be received in no other way.

(4) And above all, it is our bounden duty to multiply, translate and send throughout the world the book which, taught by a loving and believing Church has meant to thousands nothing less than life from the dead.

No doubt for a time there was a prejudice against the British and Foreign Bible Society in the minds of some Churchmen; and if it was really imagined that the Bible was meant to do its work without the living voice, that prejudice might be justified. But it is the handmaid of every Missionary Society in the whole world; its work is wonderful.

It has translated the Scriptures into every known language, and it is as the necessary handmaid of all the Societies that I commend its work to your generosity to-day.

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REALITIES

III. THE CHURCH

“That He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.”—EPHES. v. 27.

THERE are few more mischievous distinctions which have been drawn in recent years than the distinction which has been drawn between the Church and the Bible. Every instructed Churchman simply loves his Bible; he finds in it the grandeur and width and strength of a mountain; the health-giving power, the versatility and the depth of the sea! The righteousness of GOD described in it, standeth like the strong mountains; His judgments like the great deep.

But the fact remains that the Church is the body to which CHRIST trusted the task of converting the world—it was to preparing a Church He devoted the greater part of His ministry, and it was with almost a cry of joy that He exclaimed when at last He had found a rock on which He could build, in the few who at last really understood—that He cried, “On this rock I will build my Church, and the gates of Hell shall not prevail against it.” It

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was the Church which He addressed with His latest breath, "Go ye into all the world and preach the Gospel to every creature."

But alas! it was a Church very different to anything we see in the world to-day; it was to be a Church without spot or wrinkle or any such thing! It was to be a united Church, so united that the world was to be convinced of the Unity of God by the Unity of the Church; it was to be so loving that all the heathen were to say, "See how these Christians love one another;" it was to be so generous that no one could really look on anything as his own, when any brother lacked what he needed; so missionary that the only two apostles in a certain place were sent away without complaint on a missionary journey.

In a powerful book I was reading the other day, a chapter was headed "Wanted—a Church," and I believe that the title expresses in a paradox the need of to-day; it is one of the discoveries of the war—that what the world needs is a Church.

I. There can be little doubt that if there had been in the world such a Church as this—

(1) In the first place, there would have been no war at all; so great by this time would have

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been the influence of such a Church that the pagan Gospel of "Might is Right" could not have grown up, as it has grown up, in its presence.

(2) If in spite of it war had broken out, such a Church would have made impossible the horrors of it which have scandalised humanity; its intervention would have meant something very different from the feeble remonstrances of the Pope, from the apparent endorsement of crime by the Lutheran Church of Germany, or from the powerlessness of the protest of our own Church which naturally has been only able to affect and keep Christian and chivalrous the conduct of our own soldiers.

(3) In all probability, such a Church would at least have made war impossible for the future. "They shall not hurt or destroy in all my holy mountain, when the earth is filled with the knowledge of the Lord, as the waters cover the sea"—such a united, loving, generous and missionary Church would not take long to convert the world.

II. And therefore we are bound to ask to-day, How are we to recover this glorious Church, without spot or wrinkle or any such thing, of which the world caught a glimpse

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for a few short years, but which has vanished like "a dream when one awaketh"?

(1) The first and most obvious thing which must happen is that its divisions must be healed. Instead of being a symbol of unity and a proof of the oneness of God, it has become a synonym for discord and a field for perhaps the most bitter and unscrupulous quarrels which have divided the world in its long history; the *odium theologicum* is the worst hatred of all. It is a trial to the faith of many, that one nation like Germany to enforce its idea of unity under German influence should have been allowed by God to have plunged the world into chaos, but I confess it is even more a trial to my faith that the Roman Church should have been allowed by God to try to enforce precisely the same claim spiritually, as Germany makes physically (bolstered up by documents believed for two hundred years to be genuine, now known to be forgeries), and so has broken up the Church and plunged it into chaos!

Neither can be successful, for the spirit of nationality is as strong in Churches as in nations, but it is undoubtedly this persistent claim which breaks up the peace of the

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Church to-day. Few will deny that in saying this I lay my finger upon the one real rock of offence; the difference between East and West of the Procession of the SPIRIT *from* or *through* the SON is quite capable of mutual explanation; the return of the separated bodies to the scriptural order of the Episcopate is quite possible with a little mutual give and take.

But the one unauthorised claim which, while made, will always rend the seamless robe of CHRIST, is the claim that one branch of the Church is the whole Church, and that no ministry is valid which does not owe its authority to and claim its sanction from the Bishop of Rome.

It really is enough to make the angels weep to think of what the Church might have been to-day, with all the stately ceremonial of Rome, the gorgeous music of the Russian Church, and the simple piety of its peasant members; the doctrinal strength of the Presbyterians, the fiery zeal of the Wesleyans; the intellectual keenness of many of the Congregationalists and Baptists; and the mission fervour and spiritual devotion of the Anglican Church as it is to-day, all poured into one channel of molten glory

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to change and ennoble and purify the world : Truly the world is hungering for a united Church.

(2) But it would not be enough to have it united—it must renew its youth—it must be always young. It must have “no spot or wrinkle or any such thing.” No jealousy among its members must mar its working; no self-seeking must lower its priesthood; there must be no bad spots in it where no work is being done; there must be no wrinkle of ugly despair or hopelessness; it must be always to the end “as a bride which adorneth herself with her jewels” and with the face of the morning.

Who will give the Church back her youth, her hope and her love? Who will burn up the long past of misunderstandings, and all the bitter party spirit of to-day, and give us back the Church as she left her LORD’S Hand and as she will have to be if the Bridegroom is to come again to claim His Bride? Truly the HOLY SPIRIT with His recreating power must begin upon the Church. Only a re-created, rejuvenated Church can revive the world.

(3) But there is even more to seek than

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union and mutual love, the glorious Church must be unworldly. "My Kingdom is not of this world." It has to be in this world; it has to grapple with all the problems of this world; it has to be sunk in the world as leaven is sunk in the dough, as salt is laid on the meat, but it is never to take its tone from the world; it has never to lower its moral teaching to the talk of the smoking-room, its religion to the religion of the society drawing-room.

It is never to be a sphere for a successful career but always a field for lowly service; its idol is never to be the "popular man"; its hero is to be the selfless, deserted and often for a time unpopular priest.

The Church of the parish is not to be run like a successful concert-room but to be like its Master among rich and poor "as one that serveth"—serving with a crown of thorns.

(4) But there is one more note of a glorious Church, essential to its glory, and that is, it must be missionary.

It is never really still, though outwardly calm; it thirsts for men like its Master; you must not be able to glut its spiritual hunger or tire out its zeal; it rests by the well but even then there is the Samaritan woman, and

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even to the quiet place apart the multitude find their way.

III. Now with an urgency probably greater than any other to-day, the question must be faced how can we produce, or restore or recreate for the world, this glorious Church, without spot or wrinkle or any such thing.

(1) First, by believing in its possibility. It may take a long time; so far as this country is concerned, the reuniting of all the separated bodies into one body is an immense step towards their reuniting with the mother Church of England which once they left; the war is joining us in bonds of mutual respect and admiration with the Russian Church, which knew little of us before.

When once we have realised what conquering the sin of the world really means—perhaps the realisation of the danger will draw us together against a common foe.

(2) And having believed, for instance, in unity, let us work together to bring it about; let all things be said or done in charity. Let no one think that what I have said about the Roman theory being the rock of offence was said from want of charity. I have the profoundest admiration for the devotion of Jesuit

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missionaries; for the humble and devoted lives of individual Roman Catholics; I have no doubt that they honestly believe what they are told; we must never despair that by charity and mutual explanation, the truth may one day prevail.

(3) We must determine that so far as our own particular parish is concerned the Church has no spot or wrinkle or any such thing; that so far, say, as our deanery is concerned every force for good is recognised and owned, and that with regard to the next parish, we “look not every man on his own things but every man also on the things of others”; and that the diocese is the unit of the Church, not the parish.

(4) We must pray for a missionary spirit and pray for it together; it is the corporate life of the Church which wants reviving; the Church is too often a collection of individuals; the diocese a collection of individual Churches. One reason that I am going round the diocese myself, deanery by deanery, is to ask the Church, as it has knelt in corporate penitence, now to take corporate action to save the world.

Let our prayer be “Come, HOLY SPIRIT, fill the Church again. Remember not the

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sins and offences of our youth, but according to Thy mercy, look Thou upon us, O LORD, for Thy goodness"; in order that so, when the great Advent of CHRIST comes at last, the Church of His love, gathering up her splendid limbs and with her face towards the dawn, may rise in all her youth and strength to meet Him.

V

KNOWING THE LORD *

“They shall teach no more every man his neighbour and every man his brother, saying, Know the LORD; for they shall all know me, from the least of them unto the greatest, saith the LORD.”—JER. xxxi. 34.

THE war has given us many revelations and inspired us with many hopes. It has revealed (1) That no man can live without God. “Nothing does any good out here but prayer, and trust in God. War is a great purge,” writes a young man home from the trenches. When a man is face to face time after time with instant death, things take their true proportions—God and the soul, the soul and God—they are the only realities in the world. (2) But so also has a great revelation come to those at home. When the dear boy has gone, the only thing which seems to matter is whether we shall see him again; when the widowed wife looks in vain for the letter which never comes, there is one longing in her heart to

* A rallying cry at a Church Army service.

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know that her husband is alive; that he still loves her; that she will see him again.

All the things which occupied so much time and thought in the old days—social functions, dress, petty little ambitions—seem lost in the distance; if the LORD alone can restore me my beloved, let me learn to know the LORD.

(3) But the revelation has not been solely our need of GOD, the war has revealed how few have really found Him. When we are told that the most successful chaplain in the Navy has twenty communicants on a ship of a thousand men, or ask the chaplains in charge of the great camps at home how many they have Sunday by Sunday at the Holy Communion, or study the percentage of those who attend Church in any district out of the population of the parish, we cannot deny that we have at present failed to make the people, in the full sense, know the LORD.

(4) But may we not go further and say that the war has revealed to us all how little we ourselves have known the LORD.

Are there none of you whose faith is going down like a pack of cards under the stress of the war itself? Are there none saying that GOD is dead; that Christianity has broken

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down ; that the righteous have been forsaken ; that their seed are, as a matter of fact, begging their bread ? or asking, " What about the unoffending Belgians, and the brave Serbians ? " What about the discomfort and poverty which on some, though not all, the war has entailed ?

Yes, no doubt, the war has been like one of those great flash-lights we see so often in London, piercing through the darkness, and revealing things as they are, death, life, God, the soul, Faith, Hope, Love—we see the only things which abide when everything else is burnt up, and have to lament our scanty share of what turns out now to be the true riches.

But this very fact is the first of the new hopes which are springing up to-day.

(1) The very recognition of the facts is the first hopeful sign ; if it is true that God resisteth the proud and giveth grace to the humble, then the very self-abasement, the humility which have come over nations, Church and individuals, is the best sign.

When we talk of national repentance we do not mean that we have not an absolutely righteous cause, but that in order to be used effectively by God in it, we must empty ourselves, and begin again.

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(2) Then again, when we really face the matter, we see no real reason why all should not know; the most unlikely men have been converted in the trenches—"few of us do not say a prayer," occurred in a letter the other day—what we believe is that all can know the LORD; we have sat down too long under a few handfuls of devout people in every parish "knowing the LORD," we have despaired of the hundreds who never go to Church, but we are going to despair no longer; it is faithless not to believe that all can know the LORD from the lowest to the greatest.

(3) Think of the effect on London of such a thing as this. There are many who are most anxious that this Mission shall not leave out the social side, but social evils would vanish, the old cruel enmity between class and class, the perpetual fight between labour and capital, the misunderstanding creeping in before the war between men and women, the curse of drunken homes, the ravages of lust, would be a nightmare of the past if all should know the LORD. We know what it is perhaps to have one man or one woman in our acquaintance who is like JESUS CHRIST, what evils fly in his presence, the lion lies down with the

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lamb and the little child leads them, the devils fly out of souls, the selfish become unselfish; the wild beast of lust crouches in his presence, is shamed into Love, and why?

Because he knows the LORD—he bows before the invisible; there is One who, not having seen, he loves, and therefore round about him Heaven is begun.

(4) Think of the Hope for the World.—To have everyone like that, to have a kingdom of Christs, to have chivalry and charity the rule, and not the exception, this is the vision which is once more dawning on the world. A kingdom founded on Force is seen in all its native hideousness to-day, it has been given its full chance and the Europe of to-day is its result. Once again there has loomed up before the prophet's eye a kingdom founded on Love. "They shall not hurt or destroy in all my Holy Mountain; for the earth shall be filled with the knowledge of the LORD, as the waters cover the sea."

This, at any rate, is the vision which inspires the National Mission. It may be summed up in these propositions:

(1) To know the LORD is to be a changed man or woman.

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(2) For all to know the LORD is to have a changed world.

(3) All are capable of knowing the LORD, for they were made for the LORD and the LORD exists for them.

(4) The Church exists to make the vision come true.

No one imagines that the whole nation can attain to this in a moment, but we can at least make a determined beginning at once and sound a call to repentance and hope.

And there are many things to encourage us. (1) Every priest once meant and vowed to live a life of unwavering devotion.

The HOLY GHOST fell upon him, and is in him still. This Mission is not to be accomplished by great missionaries who are to revive the Church; the Church is to revive itself.

Back to his vocation, back to his ordination vows, back to the HOLY SPIRIT, invoked over him at his ordination, must come each of the twenty thousand priests of the Church of England, some of whom may seem to have drifted far away. That has been already the experience where the Mission has begun; men who were thought dead and lifeless, and who

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were out of heart, have become again “prophets of God.”

(2) But this is only the beginning, the Church is not the clergy; you all received in your Confirmation the priesthood of the laity—and never yet have the confirmed of England come to their own. There is only one High Priest, JESUS CHRIST, but the Church is the Body of that Priest, and the whole Church is priestly. Claim and assert that priesthood; offering daily the sacrifice of prayer and praise, pleading the one sacrifice, consecrating every day, living to save, the lay priests of the Church are to exercise their priesthood at last.

Already we have seen a little cameo picture of what may be done.

The Pilgrimage of Prayer was carried out in one diocese by twenty ladies, who, carrying their packs on their backs, walked from village to village, and stayed with the villagers. Setting up the Cross, they spoke simply and straightly to the hearts of the villagers, and the touching response they received is only an earnest of a harvest still to be reached when fifty thousand lay priests do the same.

(3) But our ground of hope goes even deeper

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than this—it is grounded on the latent Christianity in the hearts of the English people.

I know all that can be said on the other side, the few at present who attend Communion, the low standard of life which obtains among vast masses of men collected together; but there is another side to it altogether: I have marched with a brigade through England whose presence was pronounced a blessing by the clergy of the county town where we were billeted, and against whom no single crime would appear on the crime sheet.

Again, the officer who commands a Brigade, made up of our Church Lads' Brigade Old Boys,* has not had one crime against them, and their early morning Communions are a sight to see.

But what man who really knows the lives of our London poor will not witness to the latent Christianity among them? People smiled at the speech of a layman the other day who noted how readily the common soldier would sing hymns; others scoff at the crowded Harvest Festival and Midnight Service as superstitions. But when it comes to

* Terribly was this Brigade cut up later on in action, but it covered itself with glory.

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some crisis in their lives, you find that the Christianity believed in this country for so many years has filtered down into the hearts often of those who never go to Church or Chapel.

(4) But one great hope is in the Power of GOD the HOLY GHOST—without Him, no national call could go home at all, and that is why we must prepare the Church to give the call by gathering at the feet of JESUS CHRIST in the Spirit.

Each parish might well have a parochial retreat before the autumn, that so with renewed faith and power, the band of those whose hearts GOD has touched may go forth and bring in the others.

(5) And, lastly, our hope is a truer fellowship, "It came to pass that those that knew the LORD spake often one with another."

We can overdo this national reserve of English men and English women. We must be bolder and more outspoken in our witness—this is the aim of the Laymen's and Laywomen's Christian Crusade. If Christianity is seen to mean more to those who do profess it, it is more likely to impress, by the attractiveness of its power, those outside its influence to-day. It

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is then with such a vision we start upon our work to-day : it is said that where there is no vision the people perish, but out of the misery and sorrow of the war a vision has been found at last which shall make the people live—"all shall know the LORD from the least to the greatest." To fail in so great a cause as in the effort to make that vision a reality is to fail gloriously ; to succeed is to gain the crown of life.

VI

THE CONDITIONS OF VICTORY *

“Till the day dawn, and the shadows flee away.”—SONG OF SOL. ii. 17.

THERE are two views possible of the spirit in which we should enter upon a New Year in war time.

In the first view the year opens with nothing but clouds and thick darkness. Not only is the night of war still upon us, but there is not even a streak of dawn. “More and more crimes have been committed by our enemy, and God has not raised a finger to punish them. There has been no such crime for a thousand years as the slow and deliberate extermination of the Armenian race, and the misery of the Serbian refugees is beyond description. We ourselves have made mistakes in policy and strategy

* Preached in St. Paul's Cathedral on Sunday morning, January 2 (Day of National Intercession), 1916.

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which have lost us the confidence of the world.” (This is the view of a pessimist which I am describing, not my own view.) “We would not believe that war was coming; and when it did come, so little were we prepared that we were turning out one shell a day to the hundreds of the enemy. Even since we learnt the truth our efforts to redress the balance have been defeated and delayed by strikes, by clinging to old Trade Union rules, and by the desire of employers and employed to make as much out of the necessities of the country as they can. Our best and brightest boys are dead. One father was seen in a railway carriage in tears—which he could not control. At first no notice was taken by the passengers, but at last a kindly fellow-passenger asked him very softly the cause of his grief. ‘I am very sorry,’ he said, ‘to give way, but my five fine boys are killed, and I have just left my wife, as a consequence, in a lunatic asylum.’ As in the days of the last plague in Egypt, there is scarcely a house in which there is not one dead. CHRIST is betrayed again, and no hand is uplifted to save Him. Judas is again out on his fell errand, and now, as before, it is night.”

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No one can deny that this view of the extreme pessimist has something to say for itself. Few things are less helpful to-day than unthinking optimism. As a merely short view of the situation it is unanswerable.

But in St. Paul's Cathedral we have no right to take short views. We meet under a great dome which speaks of eternity, of the magnificence, and the patience of God. We are worshipping in the Mother Church of an Empire whose "flag has braved a thousand years the battle and the breeze." We have no right to be content to be less hardy, less brave and less determined than our forefathers; and still less have we the right to dishonour the cross which gleams at the top of this cathedral, the cross round which the martyrs died. And when we peer into the New Year from the vantage ground of St. Paul's Cathedral the outlook becomes a very different one. The facts recounted by the pessimist need not be, and in many cases cannot be, denied; but there is one important Person left out of sight in the whole purview of the situation—and that is God Himself! God Himself in His unconquerable strength and in His dazzling splendour; God by whom all things were

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made in heaven and in earth—marvellous in His power, far-reaching in His judgment, but most wonderful of all in His humility; God who speaks to us from the manger at Christmas, and from the Cross on Good Friday, but whose restrained majesty only bursts forth in full splendour upon Easter Day.

It is God who makes all the difference. What does God think about it all?—that is the only question worth asking. God has no favourites. He is not the special God of the British Empire any more than He is of the German. He is the God of all the earth. No individual can escape His eye and no nation His judgment. His rules for the governance of the world are well known, and, up to a point, have been fully revealed; and, when we understand them, a flood of new light is poured upon the future.

In the first place, it is part of His education of the world that He never lets a nation or individual off the consequences of their mistakes or does their work for them. To do so would be to treat them as slaves, and not children; as puppets, and not men. The moment we understand this, the idea that we are under the ban of God, because we have

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not yet won the great war, is nothing short of absurd.

Our youth was not trained to serve—in spite of the repeated warnings of the last great soldier we buried in this cathedral; therefore we had to train them after the war had begun. The Navy was trained, alert, efficient, ready; therefore it rules the sea. This is exactly in accordance with the first law of God's governance of the world. If there has been a miracle worked at all it has been the escape from a worse disaster than we have ever yet had. No general really knows, or can tell you, what stopped the avalanche sweeping over Paris. And, as far as our own country is concerned, the really astonishing thing has been the raising of three million men in eighteen months by voluntary enlistment. The surprise has been the outpouring of service both of men and of women from the heart of a nation which its enemies thought was lost in comfort and wrapped in ignoble ease.

In the main nothing has happened which must not have happened when an unprepared nation, in however good a cause, met one which has prepared for the same struggle for forty years. What has happened is exactly

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what we should expect. The inevitable has happened; and it is not part of God's plan in governing the world to stop the inevitable.

But if that was all it would indeed be only negative comfort. The positive comfort is this—on one condition of which we will speak in a moment—God has never allowed devilry, lust, and tyranny finally to triumph in His world. Heaviness may endure for a night—and often the night is very long—but joy cometh in the morning.

“The slow hours of darkness drag on their leaden way,
But day dawns at last and the shadows flee away.”

We may then have serene and absolute confidence that while the God revealed in the Bible still lives, those who first betrayed and then ravished Belgium, those who sank the *Lusitania*, those who stood by while seven hundred and fifty thousand Armenians were done to death will be at last defeated.

And what is the one condition? That the nations which are to be the instruments of God's judgments are worthy to be weapons in His hands. That is why we have days of penitence and prayer. As God reaches down His hand to His quiver to find the weapon for

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the bow which He has made ready, He must find a weapon which He can use. Are we, as a nation, such a weapon? That is the question for us to-day. There is a fine description of the ready weapon in a chapter of the prophet Isaiah : " He has made me like a polished shaft ; in His quiver has He hidden me." Are we such a polished shaft? " He has prepared for Himself the instrument of death, He has bent His bow and made it ready." But what if we break in His hands ! What if He cannot send us, in the crisis of His great Day, straight to the goal ! Have we nothing to repent of? Are we in a position to say : We thank Thee, O God, that we are not as other nations are, or even as these Germans ! What about our national Drink Bill? What about the moral state of our streets in darkened London? Worse than it has been for twenty years. What lies at the root of this eternal dispute between Capital and Labour?

No, the truth of the matter is this. If the one Day is to dawn, another must dawn too. The Day of Victory, if it is to come, is part of a larger Day. Our sons would have died in vain if the war was over and we went back to our old life again. We are apt to forget

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that before the great war began we were on the verge of civil war at home, and of an industrial revolution which some men thought would have been on a scale unknown in our history. A boy, one of five sons serving his country, wrote home to his mother, after a terrible time in Gallipoli: "I think God is waiting for England to learn many things before the war will end, and she is so very, very slow in learning. Once she does, and realises her duties to the world as well as to herself, then, and then only, do I think peace will come."

It is to help the nation to learn these things, and so shorten the time that the Church is to undertake a national mission to the nation; and it is to gird ourselves for this great task and to prepare ourselves spiritually to accomplish it, to which she will devote the great proportion of the coming year.

But there is one set of people to whom the thought of God changes the outlook more than any other, and that is the mourners of the world. If their boys are really dead, and dead for ever, then there is nothing to relieve the darkness of the night. But if God is God, then we can trust them to Him to have a

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glorious, full, and interesting life before them beyond the grave.

“As they come trooping from the war,
Our skies have many a new-gold star.”

As one by one on the battlefield or in the hospital the light of their earthly life fades from their dear faces, it only seems to us that upon each of them the day is really breaking whilst the shadows flee away. As Archbishop Laud said in his last prayer before his execution: “What is death but a little mist, a little vapour? LORD, I am coming as fast as I can.”

It requires, then, no foolish ignoring of plain facts to enter upon a New Year in a hopeful spirit; it requires only faith in God, faith in God which first produces penitence, then inspires action, then draws out sacrifice, and then breathes fortitude into the soul.

In such a faith let the nation rise from its knees after these days of penitence and prayer, and with head erect pass on to the mighty task which lies close to its hand in the coming year.

“God is;
God sees;
God loves;
God knows.
And Right is Right;
And Right is Might.

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“ In the full ripeness of His Time,
We shall see the plan sublime
Of His beneficent intent.
Live on in hope !
Press on in faith !
Love conquers all things,
Even death.” *

* *All's Well*, by John Oxenham.

VII

IS THE WAR AN ARGUMENT AGAINST GOD? *

My subject is this: Is the fact of the present war an argument against a good God?

I have often given reasons why we believe in a good God. I point first of all to Nature. I have said that you might as well expect a box of letters to throw themselves into a play of Shakespeare as to expect atoms to throw themselves into the universe. There is the mark of mind in the great universe which we see. Secondly, I have showed that the Being behind the world is more than a clever devil; we see the character of righteousness. I point to the conscience in every man, the conscience that tells the difference between right and

* An open-air address delivered on Tower Hill in connection with the National Call to Repentance and Hope. This address was delivered to a great crowd at first very hostile owing to the exemption of the clergy from combatant service by Act of Parliament, but when many questions were asked and answered, the speaker was finally cheered off by the crowd.

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wrong as surely as the eye tells us the difference between black and white. That shows that the power behind the world is righteous.

Then I take the New Testament. I ask how it is that the cross came to be at the top of the dome of St. Paul's in what we consider the greatest city in the world. Glasgow men no doubt think Glasgow is the greatest, Montreal people think Montreal. But I ask you, Why does the cross, the old gallows, stand above this the greatest city in the world ? There is only one answer. He who died on the old gallows of the cross rose again the third day, and that has changed the badge of shame into the badge of glory. If, then, the New Testament is true, God is not only clever, not only righteous, but God also is love. Therefore there is a righteous, loving, mighty Being, with whom we ought to be in touch every day of our lives.

Does the war contradict this ? Is the war really a breakdown of Christianity ? Does the occurrence of the present war prove that there is no good God at all ?

I am constantly asked this question—Why does not God stop the war ? Why did God ever let the war come at all ? Well, I am going

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to meet this question quite fairly. First of all, Is the present war a breakdown of Christianity? Secondly, Does it prove that God is not a good God?

(1) Now, let me take the first. I entirely deny that this is a war between Christian nations. I entirely deny that Germany from this point of view is a Christian nation at all. There are many individual Christians in Germany, many devout, good people; but I judge a nation, whether it is Christian or not, by the policy which directs the conduct of that nation. And I will venture to say that if any of you take the trouble to read the books which directed the policy of Germany you will see that it is not a Christian policy at all. If you want to find complete opposition to CHRIST, you take the "gospel" of the superman, which would trample the weak underfoot. If you want something absolutely opposite to the New Testament take the German War-book.

It is said that those outside see most of the game, and I believe that that is a true saying. Certainly, if you would expect a nation, a clear-sighted, clever nation to look upon this war as a breakdown of Christianity that nation would be Japan. Japan does not at present

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profess Christianity as a nation. Now, what has been the effect of the present war in Japan? They have never looked in such a friendly way on Christianity as they have during this war, because they have seen their great Ally, England—they are very proud of being the Ally of England—they saw their great Ally hesitate for twenty-four hours as to whether it would do the Christian thing or not. They saw their great Ally hesitate for twenty-four hours as to whether it should remain within the silver circle of the sea, safe behind its mighty Navy; Japan watched to see whether we really believed in the Christianity we had professed for so many years. And when they saw their great Ally fling aside questions of its own safety and take its stand beside poor little Belgium, it saw this nation do the most CHRIST-like thing it has done for a thousand years. Therefore, Japan has been ready to give a far more patient hearing to Christianity during the past two years than ever before.

Then I will take another case. There was a brilliant young American called Butters—you may have seen his name in the papers. He was rich, he had every prospect before him; he had no call of patriotism to urge

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him to fight for England; he was not an Englishman; but he volunteered. From the outside he watched what was going on, and he saw this was a contest, as he said, between a power which is evil on the one side and the principles of right, freedom and justice on the other. And that young American, all honour to his memory, laid down his life for our cause.

Well, then, as I have said, these outsiders * see most of the game. And I entirely, therefore, refuse to say that when it is a contest between the German War-book, between such principles as "might is right," and the principles for which the Allies are standing, I entirely refuse to say that this contest represents the breakdown of Christianity. We on our side are fighting for what we believe to be right; and never could we as a people be more disgraced than if we had not taken our stand on the side of freedom and justice on the 4th of August, 1914.

(2) Now I come to the second point. Does this great contest—and I know how terrible it is by seeing something of it with my own eyes during six services a day held under shell fire

* This was before the United States came into the war.

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in 1915—does this prove that there is no good God? I am going to ask you a question in return. Do you believe, or do you not believe, in free-will? I used to debate this with my friends in East London—and how fond they were of arguing. They can talk in Spitalfields! I would have, perhaps, five hundred working-men; they would begin by thinking it would be better if we were bound to go right, like clocks or puppets; then later they would decide that with all its risks it is nevertheless better to be free men, better to be free to go right, or free to go wrong. Some people argue that there is a kind of inevitable necessity which constrains you to do this or that; but let a man steal your dinner four days running and you will have something to say about necessity! We know that we have all got free-will; and we agree on the whole that it is a good thing that we have got free-will. You cannot have your bread buttered on both sides, and if you have the free-will to go right you have also the free-will to go wrong. That applies to each man; it applies also to each nation. God will not stop a man going to the devil if he is determined to go; or stop a nation going to the devil if

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it is determined to go. This freedom of will then puts a great responsibility upon us all; for it is part of our most God-like attribute.

Now comes the point. If some villainous fellow puts six sleepers on the railway to-night in front of the Scotch express, please God we will catch him afterwards and give him the punishment he deserves; but God will not stretch out His Almighty hand and remove those sleepers—there will be an accident. And if a nation is determined to have war as Germany was determined, God is not going to stop that war from coming. God respects the free-will of the individual and of the nation. In other words, if a man or a nation sets out to go to the devil, there will be persuasion, there will be pleading with it; but if the nation is determined, or if you are determined to go to the devil, to the devil both you and it will go. Judas, we are told, went to "his own place"; that is what we are told in the Scriptures. And in passing I cannot help saying to my brothers here, Do you know where you are going? Because your eternal future depends upon the use you make here of your free-will.

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There is a picture in the Bible of the potter* and the clay which is the best picture of God's attitude towards the war that I know. Some people speak as if the potter had power over the clay irrespective of the nature of the clay. You go to a potter and see him at work. That is what Jeremiah was told to do. So he went, and he saw a potter at work in his shop. Did he find that the potter could do what he liked with the clay? Why, the clay defeated him repeatedly. But when he could not do one thing with the clay he then set about doing another. When the potter tried, for instance, to make a porcelain vase, but could not, he then made a useful bowl instead.

That is a picture, my people, of God's dealing with human nature. The first design of the potter is universal peace. God absolutely hates war; God made of one blood all nations of men; His design for us was that we should be living in unity with one another. But He is defeated if a great nation is determined on war. So God turns to the second best. He has drawn out in consequence of the war a glorious outpouring of unselfish service

* This is drawn out in *The Potter and the Clay*, published by Wells Gardner, Darton & Co., Ltd.

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such as we had never seen in our time before. I was talking to a mother who has lost her husband and three of her five sons in the war; after a short prayer with her she said: "I would not have it otherwise, Bishop, because this has ennobled the whole nation." Yes, and that is the sort of woman that ennoble a nation.

I have here a little description given me by a padre who was in the thick of the firing the whole time. It is a description by a Middlesex lad of an open-air service on his last evening before he went into battle. Then he concludes: "Our padre is a grand chap; he's with us everywhere." That padre I have just seen to-day.

Then here is a letter in pencil received this morning from a padre who is also a captain, and who has come back, having been seriously wounded in saving no less than seven men. Here in a daily paper is a picture of his tunic; there a picture of his inside steel waistcoat under his tunic, which saved his life; he saw a bomb about to explode; he flung himself on that bomb and was almost torn to pieces by the explosion. I am going to see him in an hour's time on my way back. Well, he

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risked his life saving seven men, and he was a parson. That is the answer to the people who say our curates are cowards.

GOD has brought out the fortitude of our splendid women and the courage of our gallant men; He has produced as a great Potter a wonderful bowl of universal service. Thus GOD has wrought good out of evil. This is the devil's war, but GOD has turned the devil's weapon against himself.

So I will finish with these last few words. How is GOD going to finish this war? GOD is going to finish, first of all, by the right hand and brave hearts of our boys—GOD bless them! I see many of them on Salisbury Plain before they start for the Front, and I saw their splendid courage as I went along the firing-line in 1915. Therefore, I say that we at home have to be worthy of our defenders.

I believe myself that this outburst of manhood in the nation is in a thoroughly righteous cause. And we at home have to make our country worthy of its defenders. I believe myself that we are instruments in the hands of GOD to save the freedom of the world. But we must not break in GOD's hand. GOD stretches down His Hand in the day of His

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wrath to find a polished shaft in His quiver—that is our country; but what if the polished shaft breaks in two?

We have no right to have such a Drink Bill—£181,000,000 spent in drink! It is a disgrace that a Royal Commission Report should have to say that ten per cent. of the population is affected with a foul disease simply the result of man's immorality. It is a disgrace that there should be so many bad characters in our great music-halls every night. And it is the devil's own lie that a man cannot be moral and live a healthy life. The more moral you are the healthier you are. We have to nail to the counter the lies against morality. If, then, I am talking to any young fellow here who hesitates between a moral and immoral life, I could bring the evidence of a hundred of the greatest physicians and surgeons in London to show that no man suffers in health by living a strictly moral life.

Before, then, we preach to other people, let us bear in mind that we have plenty of sins at home; and we must repent of those sins if we are to be fit instruments in the hands of God.

So now from end to end of London, and

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throughout the country, we want to call the nation to its knees—not in humiliation for the war, for our cause is that of freedom and righteousness, but to ask God to help us to put away our sins. We call the people to repentance and hope, that out of this great conflict may come forth a new London, a new England, and a new world.

VIII

THE ROAD TO DAMASCUS *

"When it pleased God, Who separated me from my mother's womb and called me by His grace, to reveal His SON in me."—GAL. i. 15, 16.

THE Conversion of St. Paul was probably the greatest human event which ever happened in the history of the world. I say human because it cannot of course be compared to the Incarnation, the Atonement and the Resurrection of our LORD. But of human events it was the greatest. (1) First because of its unexpectedness. When the witnesses at the martyrdom of Stephen laid down their clothes at the feet of a young man whose name was Saul, the feared and ruthless persecutor of all Christians, would they have believed you if you had told them that this very man would be the greatest missionary of that faith ever

* Preached in a very poor parish in East London called St. Stephen's Old Ford.

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known? (2) But not only was there its unexpectedness. The event itself was so great because of its immediate and permanent results.

Its immediate result was to rescue the Christian Church from being strangled in its birth by Jewish tradition. "Judaism," it has been well said, "was the cradle of the Christian Church and almost became its grave." It was St. Paul who with his vigorous intellect and independence of character prevented the Christian Church being confined to those who carried out the Jewish rite of circumcision.

But, if the immediate results were so great, what shall we say of the permanent results? It is not too much to say that the conversion of barbarous Britain into Christian England, is entirely, under God, due to the conversion of St. Paul, and rightly year by year in the great Cathedral dedicated to his name, do we commemorate the great event which changed the surface of the world, and equally rightly do you have in Old Ford side by side a St. Stephen's and a St. Paul's.

(3) But we have not even yet touched the crowning significance of this great event, and that is the wonderful hope for the world, for

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the country, for the parish, and for the individuals which it contains.

It is one of the signs of the times that one of our leading newspapers (*The Times*) on each Saturday has now a thoughtful article on religion. The writer of one of these articles points out the hope for the world contained in the conversion of St. Paul.

“The Conversion of St. Paul provides material for the theologian and the psychologist; but it has no less a value for every student of human affairs. He is bidden by the memory of this event to take into his reckoning the unforeseen and incalculable movements of the human personality. The story must sober all who boldly write the history of the future; they may know many data, but they do not know, as some think, what is hidden in the depths of some human personality, or, as others believe, the mysterious appeal and travail of the HOLY SPIRIT. What new turn may be given to the energies of this man or that, they do not know; but that may be a decisive factor. This man may fail us, for there are conversions from

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good to evil; but that man now a "persecutor and injurious" may save the Church, or the nation. The Feast of the Conversion of St. Paul teaches all men that in the future of mankind there will be factors which at present are unknown. The prophet of good cannot be overpresumptuous, but he need not despair.

"Neither the friends nor the foes of the Christian Way in the Days after the Crucifixion could have foretold the one determining fact, which was to break down the barriers of race and set the Faith in the heart of the world. To them Saul of Tarsus was a terrible force, destined to work along a certain line till the end. Something happened. He said: 'It pleased God to reveal His SON in me'; others have sought to interpret the change without calling in the Unseen; but in any case something happened, and a new and unforeseen turn was given to the life of the Church and to the spiritual history of mankind."

Now it seems to me that we want just such an encouragement to-day. The National

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Mission, while it has deepened and spiritualised the Church and (certainly in London) has given a witness on the side of morality which has resounded through the world, has to a great extent failed to touch the outsider, thousands are still untouched by the Gospel message; the war with all its glorious sacrifices, including those who perished in the great explosion,* who laid down their lives as truly for their country as those who have died in the trenches, has left many far better off than they were before, and as yet unmarked by the Cross, and what we want to-day is some sign in the sky that we really may soon look for some great change which may yet give us a new Heaven and a new earth wherein dwelleth righteousness.

Such a sign we have in the wonderful conversion of St. Paul, this unexpected, marvellous event which has changed the whole outlook of the world already, which promises an even greater change in the future.

In order to realise the grounds of hope in our own lives, in our country, in our parish, and in the world, we must look more carefully to see what happened to change Saul into St. Paul.

* This happened not far from the district of Old Ford.

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(1) In the first place, the whole thing was an Act of God's. In our English legal phraseology an Act of God is reserved for some stroke of lightning or earthquake, or terrible catastrophe which happens in the world, but this is a terribly misleading use of the phrase, it leads people to think that God glories in destruction.

It would be, for instance, most misleading to say that the great explosion in the East End of London this week was an Act of God's; those who died, died in the service of God; the glorious Chemist died as CHRIST died, giving his life for his people, but it was not God's Will that this long-planned and carefully prepared war was launched upon the world by Germany; it was rather the act and will of the devil, and our heroes and heroines have died in fighting the works of the devil.

No! an Act of God is an Act of Love, and when it pleased God to reveal His SON in Saul and turn him into St. Paul, this was a true Act of God; the flash of light was a flash of love, and it was a voice of love which cried: "Saul, Saul, why persecutest thou Me?"

Do we believe in God?

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Are we looking for the light? Are we listening for the voice?

That is the first condition of any miracle taking place.

Saul, blind and mistaken as he was, was conscientious; he was an honest man; he believed in God; He was anxious to spread the Kingdom of God. And therefore he was in the frame of mind in which God could reveal His Son, and God did reveal His Son and could make His revelation clear to him.

Now it is possible that the conversion of some of us is simply waiting for us to have the humility and open-mindedness and conscientiousness of Saul.

If we are quite satisfied with ourselves; if we are looking to our own efforts, our own talents to carry us along; we shall go on our way to Damascus, but no light will shine and no voice will sound.

Do remember that you are nothing, and can do nothing, but that God is everything, and can do everything.

God can change you from the self-centred man with no inspiration into an apostle of love; He can change you from the middle-aged cynic into the devoted Christian worker;

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He can change you from the secret drinker, or the hidden sensualist into the glory and self-control and purity of a child of God.

“With man it is impossible, but not with God, for with God all things are possible.”

(2) But then comes the second stage and the essential second stage—“LORD, what wilt Thou have me to do?”

True religion is always practical; it is much more than “morality tinged with emotion.”

What practical steps can you take this New Year?

Ought you to join a Bible class? Be confirmed? Give up that bad friendship? Come to church again regularly? Return to Communion? Have something practical in your mind when you say, “LORD, what wilt Thou have me to do?”

(3) And when the vision opens out, obey it.

One of the most beautiful of St. Paul's own descriptions of his conversion was given in his words to Agrippa: “I was not disobedient to the heavenly vision.” Can you catch even a fleeting vision of yourself—very different from what you are to-night—a man of prayer, of witness, of service? then follow

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the gleam and obey the vision, and you too will be a new man.

(4) But if this is true of the individual, it is true also of the parish.

It is only God Who can change the parish. It can only be changed by an outpouring of Love working through men and women.

Love can do anything; it was the love in the Cross which changed St. Paul—"He loved me," he said, "and gave Himself for me." Dear brothers and sisters who have been gathered in love by the ministry of the dear old Vicar and by the present Vicar and his colleagues :

It is only love which is going to convert this parish.

Elisha failed to heal when he sent his staff, but when he personally came and stretched himself over the child, he healed him.

When shall we learn that it is only personal self-sacrifice and love of the people one by one which will convince them that we really love them and therefore that God does ?

Never despair of anyone.

That man "now a persecutor and injurious" may be the very one to save the Church and nation.

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(5) And if we are not to despair of the parish, let no one despair of our nation.

We have done wonders in the war in many ways; who would have thought that five millions would have volunteered, that thousands of girls at risk of their lives volunteered for dangerous work? why despair then of the complete conversion of the whole nation? Why despair of having a really sober nation, of deliverance from the bad traditions which infect one-tenth of the nation with a fatal disease, of an end of the eternal war between Capital and Labour? If Saul could be converted, why despair of a living brotherhood in the nation at last?

(6) And so, with regard to the future of the world:

In speech after speech, sermon after sermon in these last two and a half years have I pointed out that there is only one hope for permanent peace for the world, and that is by the acceptance by the whole world of the Gospel of JESUS CHRIST: "They shall not hurt or destroy in all my Holy Mountain, when the earth is filled with the knowledge of the LORD as the waters cover the seas."

As we then approach the great Anniversary

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of the Conversion of St. Paul, let us expect great things this year.

It does please GOD to reveal His SON in each of us ; it is His great longing and desire that we each of us may "see JESUS," and by letting Him live in us reveal Him to the world.

Look then as you have never looked before for the great Light ; listen as you have never listened before for the Voice which speaks—the still small voice in the conscience, the resounding voice with which He shakes the Heaven and the earth to-day ; pray as you have never prayed before, for the revelation of the SON, and with a force and a thoroughness and an unexpectedness which will again astonish the world, Saul the persecutor shall become Paul the Apostle, the Road to Damascus shall be trodden by converted men or women, the great miracle shall happen again, and a new parish, a new country and a new world dawn at last.

IX

OUTSPOKEN WITNESS*

"I am not ashamed of the Gospel of CHRIST; for it is the Power of GOD."—ROM. i. 16.

THERE is no doubt that St. Paul had every temptation to be ashamed of the Gospel; to the ordinary cultivated men of the day who would have ordinarily been his associates, the Gospel seemed sheer foolishness, not to say bad form. It would be almost like a member of the Athenæum announcing to his fellow-members that he had joined the Salvation Army; there would be a look of mild surprise, and what would be harder for a cultivated man to bear, the knowledge that, behind his back, people would freely say that he had gone off his head.

Again, as a Jew, he knew that the Jews would look upon it as sheer blasphemy; the Cross was an awful stumbling block to them; how could you reconcile the doctrine

* Preached somewhere in the West End of London.

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of the Cross with the Jehovah of the Old Testament or with the current belief of a great and glorious MESSIAH who was to chase away the Romans and make Jerusalem the centre of the world? While, on the other hand, to the Romans with their great ideas of law and order, and their contempt for slaves, it seems nothing less than madness to go to Rome and preach that the SAVIOUR of the world had been gibbeted on the Cross like a criminal or a slave.

And yet none of these things daunted St. Paul; none of them made him ashamed of the Gospel, and that was because he knew the Gospel was true; after all, "seeing is believing."

The whole idea of Zeppelins is so novel, the difficulty of dealing with them obviously so great, that someone who had been away for twenty years might easily come back to England and hold the view that it was impossible for a great ship to be over London dealing death, and impossible for a small aeroplane to get near enough to destroy it. But the answer of thousands in London, probably of many in this congregation, would have been: "My dear sir, I saw it, I saw the great flaming thing come down." So it was with St. Paul, he had seen

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and he had heard and he had put to the proof what he had heard, and he had found it come true, and therefore, naturally, he was not ashamed of it. Notice the four stages :

(1) He saw a light above the brightness of the sun, and it was "a light which never shone on land or sea."

(2) More awful still—he heard a voice, speaking to him as if he was the only one in all the world: "Saul, Saul, why persecutest thou Me?" Could this be the voice of Him whom these poor Christians he had hounded to death had said with their last breath had risen again? Good GOD! it was! The voice spoke again: "I am JESUS whom thou persecutest."

(3) He had seen; he had heard; he had yet to suffer. "I will show him how great things he must suffer for My Name's sake." And in his suffering, as so often happens, he finds the promised strength: "Let this thorn in the flesh depart from me," but the answer came, "My grace is sufficient for thee, for My strength is made perfect in weakness." What supported him, he found supported others; he never found it fail; it was the one key which opened every lock; souls which

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were untouched by his old philosophical arguments went down before the Cross, minds which were unhumbled by a display of power, bowed low before the Incarnation; he had seen the Zeppelin fall; much more than that—he had seen Satan like lightning fall from Heaven.

(4) And therefore, notice, he *knew*. It must have been pathetic to him, to have all the old arguments used against him which he had used so often once himself, “that such a belief was not for the educated, that it contradicted the unity of God, that the whole thing was undignified and of course impossible;” for all the time there was singing in St. Paul’s soul the glorious fact that it was all absolutely true, that the worst shame was the highest wonder, and for the rest of his life God forbid that he should glory save in the Cross of his LORD JESUS CHRIST, by Whom the world was crucified unto Him and He to the world.

Nearly two thousand years have passed since then, but the world is still asking for the power of God; it is still asking for something which shall tame human passion and produce a new Heaven and a new earth wherein dwelleth righteousness; so far as this Church

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and nation is concerned, we are pledged in the National Mission to find it or die in the attempt; to go back to the old world of broken fellowship and despair of being able to grapple with human passion, is to have made our boys die in vain.

Everything else has clearly failed :

(1) Culture was tried in certain quarters, and the result was the most appalling outbreak of vice in Berlin before the war and since the war ; it has been shown at its true value in Belgium, Poland and Armenia.

(2) But Germany is not the only place where health lectures and ethical teaching were being substituted for the teaching of the Christian Faith, with what results on Juvenile Crime we all know.

(3) Repressive measures have been put into force by excellent and well-meaning men.

Many of these have helped ; the music-halls will no longer harbour prostitutes, and the restriction of hours for selling drink has decreased drunkenness, but no one can imagine for a moment that mere repression and punishment is going to work the revolution for which the world is longing.

Where are we to look for the power? and

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who can doubt that if St. Paul stood here to-day—he would say, “There is only one power—the Gospel—I tried it in Corinth, I tried it in Rome, it is the only power which will change London. I am not ashamed to-day any more than two thousand years ago of the Gospel of CHRIST, for it—and nothing else—is the power of GOD unto salvation unto every soul which believeth, to the Jew first and also to the Greek.”

No! St. Paul would not be ashamed, but would some of us be ashamed?

(a) Is there no such thing to-day as being ashamed intellectually of professing Christianity?

I have known people in the West End of London who have even supported Missions in East London, as quite a good thing for the poor, but who at the bottom of their hearts have up to now thought it was not half clever enough a thing for them.

(b) Is there no moral shame? Are there no people calling themselves Christians, and even Churchmen who go about saying that New Testament morality is quite impossible, and that we must just make a truce with vice, and make it as little bad as possible?

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(c) Is there no social shame? If we are to have outspoken witnesses to-day, such as once converted the world—they are sadly difficult to find in the West End of London to-day.

But there is a converting power at work to-day! and it is the same thing which converted St. Paul—Suffering.

People are suffering horribly; the dear boy on whom their hopes were set is gone; gone the chance of seeing him again on earth or having another of his cheery letters.

“Oh! for the touch of a vanished hand
And the sound of a voice which is still!”

And all the philosophy of the ages, and all the accumulated learning of years would be gladly bartered for one ray of absolute certainty that he was not gone for ever.

It is that certainty the Gospel of St. Paul brings you; he saw, he heard, he proved, he knew.

And though with less distinctness because we are lesser men, there are men, aye! and women among us to-day who have seen, and heard, and proved, and known.

I have heard myself for twenty-eight years in London every argument which can be

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brought against Christianity, but when, in your own private and public life, you have been directed and guided and chastened and corrected by an Unseen Person, when you have seen everything promised in the Gospel happen, when the HOLY GHOST promised in the Gospel has convicted of sin and taken of CHRIST and shown it to you and others, and guided into all truth, when you have seen districts of London changed again and again from deserts into gardens of the LORD, when you have found the Christian religion the key to every locked heart, and no other key fit at all, then you listen with restrained impatience to all the people who tell you the thing is impossible; for what you have heard, you have heard; what you have seen, you have seen; what you have proved, you have proved; and what you know, you know.

Now what is holding you back from believing in the Gospel to-day?

On the answer to that question may depend your happiness far more than you realise.

(1) Is it (quite frankly) that you have not taken religion seriously at all up to now?

But, if so, may I ask you whether you really

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consider the world in its present state is satisfactory.

It is notorious that this war has been produced by the Power which openly says that it is sorry it ever took up the effete superstition of Christianity in the fourth century.*

I should have thought that in the opinion of the whole civilised world the doctrine of the Superman had been exploded for ever.

This war could have been stopped if religion had been a greater power than it is.

(2) But perhaps you are trying to believe but cannot. Come away, then, from your intellectual difficulties and look at the effects of the Gospel. The Brahmins of India † are being converted by the effect of the Gospel on the poor and outcast. They see whole villages changed and they find the reason is that the villagers have become Christians; to be six months Bishop of London would do more for your faith than tomes of theology. At any rate give your whole being the chance in this Day of God of learning the Truth.

* See Professor Cramb's lectures.


† This was told me by the Bishop of Madras in my last conversation with him.

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(3) Is it because you believe and don't practice?

But the Gospel is only said to be the power of God "to him that believeth," and the belief meant is "faith that worketh by love." Come back to your prayers and your Communion; look into your home life, your business life; is this religion in which you profess to believe, governing every item in that life? are you a chivalrous friend, a loving and faithful husband, a good father and the soul of honour in social life? Without it all mere lip belief is in vain. "The Kingdom of Heaven is at hand; repent ye and believe the Gospel"—that is the message of the National Mission; I preach it myself with no shame except that I am not a better man for preaching it so long, for let this Gospel once be believed by you, and you are a changed man or woman; let it once go home to the nation and the New England has begun; and when we wearily ask when shall war be over, and the nations of the world live at peace, St. Paul would only repeat the prophecy of Isaiah: "When the world is filled with the knowledge of the LORD, as the waters cover the seas;" in other words, when the Gospel has gone home to the world at last.

II

THE HOPE FOR THE FUTURE 

I

THE BROTHERHOOD OF CAPITAL AND LABOUR *

CAN there be a real brotherhood between the representatives of Capital and Labour?

The answer to the question I have set myself to answer is, at first sight, why not? Capital and Labour are both essential to uniting the industries of the world and producing its goods; the industries of the world are, most of them, very productive. Why should not an amicable agreement be possible as to the share which each is to have?

But such a simple answer has not been the experience of the last fifty years. Capital and Labour have been incessantly at war, and in some industries, suspicion and hatred have grown to such a pitch that many despair of ever seeing a better state of things. Many think that the war averted the greatest strike ever known in the history of the nation.

* An address delivered in Bow Church, Lent, 1915, during the dinner hour of the City.

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Of course there have been some noble exceptions, where a very different spirit has been manifested, but when, as so often has happened, the capitalist has frankly tried to make as much for himself as he can, and get his labour as cheaply as possible, and the labourer has done his best to defeat this by checking output, and getting as much as he can for as little work as possible, friction is sure to follow.

Now I have often lately pointed my hearers to a new country, a new Church, a new empire, and a new world, as the only thing which is a worthy outcome of the sacrifice and struggle of to-day. But I always begin with my vision of a new country in which Capital and Labour are on friendly terms, in which every man has his chance and every dog his day, in which there should be a living wage and decent houses for all; in which if the Hoxton boys were called to die for Hoxton again, it should be something worth dying for.

But this can only be produced by a new spirit, and a new spirit can only come from a new Person who has never been invoked before; it was He that sat upon the Throne Who said, "Behold! I make all things new."

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Is this new spirit possible? We look into the past for encouragement, and we find the most ancient and disgraceful institution of the old world—Slavery—destroyed by the oncoming of a new spirit. JESUS CHRIST never headed a slave revolt, but He preached brotherhood to all and breathed a new spirit into the world, which ultimately made slavery impossible.

Now this is at once our encouragement and our guide; it is often thought that the Church has failed in courage on the subject of Capital and Labour. I am not denying that it may have. But remember the Church seldom knows the real facts—when it does know the facts, it ought to speak with an unfaltering voice.

When Rector of Bethnal Green, I used to go round with the Vestry of which I was a member, to see if houses were fit for human habitation or not, and told all my Church workers to report at once if landlords were not doing their duty by their tenants. When a clear case of injustice or oppression is made out, the Church is the tribune of the people, and, in the teeth of any amount of opposition to its work, or loss of subscriptions, must bear its witness against the wrongdoer, and like Nathan before David, must say, "Thou art the man!"

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But, again and again, the Church cannot know in any particular dispute which side is to blame.

A partner in a great industry in the North said to me after I had inspected his works (he had served right through the works all his life and had been made the junior partner by the firm): "What is really wanted here is that one-third of the profits which now go to Capital, should go to Labour!" But when I go to another firm, how can I know without any investigation that such should be the case there? I have an inner conviction when I see the big houses built by capitalists that this probably should be the case in many industries, but how can I know that another firm may not be keeping on their employees at a loss, as many do during a slack time in trade?

And therefore—in fairness to the Church, it must be remembered that, unless called in by both sides (as Bishop Westcott was), with the facts fully disclosed, it cannot take sides in any individual dispute; it would be as wrong to denounce all employers as blood-suckers and tyrants as to hold up trades unions as instruments of the devil.

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But, while we cannot arbitrate in details, we can lay down principles.

(1) No industry should be carried on in this country which cannot pay a living wage to the labourers according to the standard of living at the time.

Industries which can only be carried on by sweating must be banned out of the country.

How much I rejoice that the agricultural labourers at last have a living wage, and the farmers a guaranteed price for wheat to enable them to pay it!

It is a Christian principle that the wage of the labourer must be the first charge on the industry.

(2) It is a second Christian principle that the conditions of labour shall be the best possible. Nothing can make mining anything but arduous and more or less dangerous work, but no care or expense must be spared to see that every security for life or limb is taken.

Lord Shaftesbury's work was furiously opposed at the time, but the verdict of posterity has been on his side.

(3) But, having secured the fair wage and the sound conditions, it is an equally Christian principle that the work shall be given in full

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and fair measure for the wage received. The practice of restriction of output, which imperilled at one time the success of the war, could only have grown up in an atmosphere of suspicion; it was an entrenchment against an employer, distrusted and feared. No country where such a doctrine prevailed could expect to compete against a country where other customs prevailed.

Now what is to produce this atmosphere of trust and co-operation? We have tried unsuccessfully everything else; suppose we try for a change Christianity.

If masters and men could kneel at the foot of the Cross, and kneel together, the problem would be solved.

There seems already a new spirit abroad in the trenches; both are fighting and dying for the freedom of the world; is it too much to hope that the brotherhood of the trenches will last beyond the war?

Masters and men have gone over the parapet side by side, or if not side by side, with the employer as a trusted officer, into equal danger with his men. Cannot this trust and confidence follow after the war? They were ready to die for a common cause, let them be

The Brotherhood of Capital and Labour ready to live for it in the same spirit. These conferences begun by Mr. Hodge have a great future before them, if carried on in a Christian spirit : “ All things are possible to him that believeth.”

What the Church can do is to try and bring the two together with the words uttered long ago : “ Sirs, ye are brethren, why do ye wrong one unto another ? ”

Let the Church admit how often she has failed in her witness, and once again lay down the principles on which the brotherhood between Capital and Labour must rest.

We may surely believe that if both can be led to refer their difficulties with one another to the one great flawless, unerring Arbitrator in earth or Heaven—we may yet have “ a new Heaven and a new earth wherein dwelleth righteousness.”

II

LOVE LIFE'S CHANCE

"Though I give my body to be burned, and have not Love, I am nothing."—I COR. xiii. 3 (R.V.).

THERE is no word more frequently on the lips of the Christian preacher and yet no word is apparently more misunderstood than this word Love.

(1) To some it is synonymous with every form of sensuous passion: "You don't really love me," says the tempter to the tempted girl, "or you would do what I ask you."

But, for ever, Shakespeare has marked off the difference between Lust and Love.

"Love comforteth like sunshine after rain,
But Lust's effect is tempest after sun!"

(2) But while love is the reverse of lust, it is no pale placid ineffective sentiment; there is always a fire about true love.

"Thy blessed unction from above
Is comfort, life and fire of love."

Love Life's Chance

It burns brighter and purer and warmer every year; it feeds on what it seems to consume; and yet like the burning bush, the wonder is that the bush is not consumed.

(3) Nor again does it wholly consist of feeling. Some of the most devout lovers of God are those who feel least; who say:

“LORD, it is my chief complaint
That my love is weak and faint”;

and numbers of those who talk least about their love of humanity are those who will be the first to hear:

“Inasmuch as ye did it to the least of these, ye did it to Me.”

Now the first thing to realise is that this love, without which nothing is of avail, is a new thing in the world; it is a new star which appeared on the horizon two thousand years ago.

I was speaking in Enfield not long ago on the Shepherd Spirit which was the creation of Christianity. This love is the source of that Spirit. It is the larger whole from which the Shepherd Spirit sprang; it would have been looked upon as mawkishness by Aristotle; an impossibility by Plato; weakness by the Romans, but it is the fulfilling of

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the Law to St. Paul, and that is, (1) because for the first time, love was seen on the earth two thousand years ago. We could not have understood its rounded splendour, if we had not seen it; we should be sure to have thought it too weak here or too stern there; we should have made the picture too like a man or too like a woman; there would have been too much strength there or too much softness here. But seen in a life, the whole world could understand love, and to use Bishop Walpole's beautiful words :

“ He was of kin to the whole world. But His freedom from the limitations of sex was even more strange than His racial characteristic. He understood women as well as men, understood them not simply by sympathy but by the same natural feeling that gave Him knowledge of man. He had the woman's instinct as well as the man's strength. There were observable in Him those tendernesses which are so characteristic of women. He wept publicly, and was not ashamed. He allowed and justified the outward expression of feeling towards Himself in kisses

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and tears. He had a woman's power of attracting not only the confidences of others but the most tender relations. His friends came to Him as sons, and He could rejoice in their intimate affection. To lean on His breast as child on a mother's lap was natural in one who knew both His love and His strength.

(2) It is from this, St. Paul, the devout lover of His Master, catches one by one the salient points and photographs them, (a) Love suffers long and is kind. Look at Love in the servants' hall, buffeted, abused, but still kind, still giving Judas a last chance, by calling him friend, still healing Malchus' ear.

(b) Love envies not. How different from the bitter jealousy which spoils even the Church work in the world, and is the bane of half the professions in the world—"professional jealousy" is the reverse of love.

(c) Again in an age of self-advertisement, Love vaunteth not itself, is not puffed up, does not behave itself unseemly, seeketh not her own.

(d) In the midst of a world of strident tempers where the bitter retort is always ready, "Love is not easily provoked"

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(e) In the midst of a world of ill-natured gossip, and unkind suspicions, Love thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things.

(f) But perhaps most delightful of all, your true Love never fails you. He is always there. "Love never faileth," it is always waiting like the father in the parable; three things are always there like guardian angels waiting for you round the corner—Faith, Hope and Love, but the greatest of these is Love.

(3) And the home of this wonderful thing is meant of course to be the Church. You are meant to come to the Church to look for love, as naturally as you go to a garden to look for flowers, to paraphrase what Mr. Carey says about the Church as the House of Grace; the Church is also the House of Love.

From a cold, unsympathetic world, you are meant to open the door and come into the Church to find another atmosphere altogether; no jealousy there, no self-seeking there, no ill-natured gossip there; you have passed into another world; here all is radiant love, and understanding sympathy, and mutual help, and hope and joy and faith, for you have come

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into the inmost sacred shrine of the House of Love.

And the very fact that to say this sounds almost ironical, shows us where we have got to begin; we saw this plainly in the National Mission; we must begin with the Church. It is very easy, of course, to use exaggerated language and entirely pervert truth; nothing is easier than to foul your own nest, and get cheap popularity by running down the Institution to which you belong.

(1) Roughly speaking, the Church has done splendidly during the war, and all the choirs, the Church Lads' Brigades, Scout Corps, all the Sunday School teachers have all gone, and many of them have laid down their lives for the freedom of the world, and they have shown the greatest love of all, for "greater love hath no man than this, that he lay down his life for his friend."

(2) Thousands of chaplains volunteered on the first day of the war, and all the Clergy of the Church of England would have been chaplains if there had been room for them all, or if they had been of the age, experience and physique to make the work possible for them.

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(3) Those who have stayed at home are doing two men's work; they are comforting the mourners, and gathering in prayer round the war shrines those who have never prayed before; they are looking after—and never was their work more needed—the boys and girls working in the great munition factories throughout the land.

The Church has come out splendidly during the war, and shown herself, when you can break through the frost of custom and the crust of conventionality, a house in which the heart of love still beats true.

But just because, like the nation, it has shown true grit under the sudden trial, one yearns to have the Church still more completely the Home of Love than it is to-day.

(1) Why, for instance, these unnecessary separations?

I saw a speech from a Wesleyan chaplain last night to say that the troops at the front demand as their right greater co-operation and unity between the Churches, and it was for this I pleaded at the Wesleyan Conference.

Instead of the Church appearing as the Home of Love to the man in the street, it has appeared to be the cockpit of faction and

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a spectacle of disunion. Nothing must or can be done which violates principles, but everything must and should be done which, consistent with the outlines of the historic government and teaching of the Church, would make the Church once again a Home of Unity.

(2) But we need not wait for this formal reunion. Is the Church itself, is the Church of this diocese, the Church of this parish, a Home of Love? Do people say to-day, "See how these Christians love one another"?

Do they come as naturally to the Church people of this parish for love as they go to a garden for flowers?

If not, whose fault is it? We shall never win the world if we rest upon our privileges and stand on our dignity. We shall never win the world if we are just precise, and correct and respectable! There must be something like the fire of love in us. We must show the forthcoming of the Incarnation, the losing oneself to find oneself, the venture and daring of love.

Come, HOLY GHOST, then fill Thy Church with Love!

(3) And if we love, what ought it make us do?

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A Church with real Christians in it ought to be leading the mission work of London; the funds of the diocese are to be amalgamated now into one Fund, the London Diocesan Fund. Your Church must be the first to raise it from £80,000 to £150,000 a year. Every missionary from the farthest end of the world must find a welcome here, for so hot will be the fire in the heart of a missionary Church that it will light a flame throughout the world which shall never be put out. If a Church loves, it loves to the ends of the earth, and if it loves at all, it will love like its Master, who having loved His own which were in the world, loved them unto the end.

But none of this can be accomplished unless we ourselves are loving. Look straight in your own heart, brothers and sisters, and compare it with the love described in this chapter.

Do people find you long-suffering and kind, do they find you unselfish and humble, glad when others are praised, discouraging ill-natured gossip and always ready to believe the best of everyone!

Do they find you generous, loyal and patient?

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If not, then ask for love to-day. Life, says Browning, is just the chance of gaining love.

Life's Chance is the title of Bishop Walpole's book.

Life's Chance—are you missing it? If so, you miss everything. Though you give all your goods to feed the poor, and have not love, you are nothing.

Get love, and the humblest who loves becomes a power; he will have a share in the final victory, for if one thing is certain, it is the Triumph of Love. As certainly as the resistless tide rolls at last on the reluctant dunes on the beach, so love at last conquers the world, and as certainly as the great sun struggling through the mist rises at last, so certainly will love suffuse the earth with light

“For though the tired wave, vainly breaking,
Seems here no painful inch to gain,
Far back through creeks and inlets making,
Comes silent, flooding in the main.

“And not by eastern windows only,
When daylight comes, comes in the light,
In front the sun climbs slow, how slowly,
But westward, look, the land is bright.”

III

CHRIST THE INVISIBLE KING *

“Whom, having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory.”—I PET. i. 8.

“All authority has been given unto Me in heaven and in earth.”—ST. MATT. xxviii. 18.

Is there an invisible King of the World? This question is forced upon us by three things at the present time: (1) There is the publication of a book which no doubt will be widely read, of which I have been courteously sent an advance copy, by Mr. H. G. Wells—*God the Invisible King*. Of this I will speak in a moment. (2) We are bound to face the question through the appalling chaos which the appearance of the world presents to-day, and which makes many people imagine that the world has slipped out of the control of any higher power, and that, as a matter of fact, there is no King of the World. (3) Of course there is the fact that we have seen our

* An address delivered on the Sunday after Ascension Day.

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King crowned on Ascension Day before Heaven and earth, and have kept His coronation day with shouts of triumph and hymns of praise.

I. Now, I shall spend little time this morning in rebutting the charges against current Christianity contained in the book to which I have alluded :

(a) The Christianity attacked has never been taught, to my knowledge, in the Church for hundreds of years, and if rash and unbalanced statements have been sometimes made, such criticism from an honest mind does us good.

(b) The doctrine of the TRINITY, which is the especial stumbling-block to the writer, is admittedly a great mystery, and was not invented by the Church. It is imbedded in the New Testament. Take the Baptism of our LORD; the FATHER speaks, the SON is in the water, and the HOLY GHOST descends as a dove. In the last discourses our LORD speaks to the FATHER and promises to send the COMFORTER; the doctrine of the TRINITY is putting into words the sayings of the New Testament.

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(c) It is of course absolutely contradictory and one-sided to talk of a finite GOD. Is not a finite GOD a contradiction in terms? It may be, as we shall see, that He is, "cabined, cribbed, confined" by human obstinacy and self-will; but a GOD finite in Himself is no GOD, and a GOD which has nothing to do with nature, and which leaves out, apparently, according to Mr. Wells, creation and the flowers and the trees, is a GOD which does not own enough territory, and though He may be a petty princelet over certain princes, is not King of the World.

(d) But I would rather recognise the beautiful sayings in the book: "GOD is a person; GOD is courage; GOD is eternally young."

"He is by our poor scales of measurement, boundless love; boundless courage; boundless generosity."

"He is thought and a steadfast will. He is our friend and brother and the light of the world. That, briefly, is the belief of the modern mind with regard to GOD."

"It is as if this being bridged a thousand misunderstandings and brought us into

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fellowship with a great multitude of other people."

"Closer He is than breathing, nearer than hands and feet."

"Therefore one goes about the world like one who was lonely and has found a lover, like one who was perplexed and has found a solution."

"The true GOD goes through the world like fifes and drums and flags, calling for recruits along the street. We must go out to Him. We must accept His discipline and fight His battle. The peace of GOD comes not by thinking about it but by forgetting oneself in Him."

"GOD should be wise, brave and beautiful; He should stand lightly on His feet in the morning-time, eager to go forward as though He had but newly risen to a day that was still but a promise. He should bear a sword—that clean, discriminating weapon—and His eyes should be bright as swords; and His lips should be open in eagerness to the fresh adventure before Him; and He should be in golden harness reflecting the rising sun."

This is a splendid picture, but we can do

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better than that. This is only the dream of a man ; this is only the picture he has drawn by his imagination. With us it is a reality. That is our GOD ; we serve Him ; we follow Him. That is the GOD Who has been described for us by a better hand even than that of the writer from whose work I have just been reading, by one who had seen and loved Him on earth, and fell at His feet when he saw Him again. He said, "His eyes are as a flame of fire, and His feet like burnished brass, and His voice is as the sound of many waters, and out of His mouth proceedeth a sharp, two-edged sword, and His countenance is as the sun shining in its strength." There you are. There is the GOD, our only LORD, the KING of Kings, the LORD of Lords, the SAVIOUR and REDEEMER of the world.

For all that, what I have quoted from Mr. Wells is beautiful, and if you turn the word GOD into CHRIST, it is what many an ardent Christian has said about His invisible King any time in the last two thousand years.

And so, instead of any irritation at the hard

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things said about orthodox Christianity, I would plead that we should all rejoice that a mind which thinks ahead, and whose thinking is followed by so many all over the world, should have thought itself, at a time when some are giving up their faith in GOD, into so beautiful a conception of GOD, contradictory and onesided as it turns out to be.

II. But at the same time, it is with intellectual and moral relief that we turn to consider again the claim we make for our King on His coronation day, or rather the claim which He makes for Himself and to which we enthusiastically assent.

(I) He is Himself LORD of all the earth. There are not three GODS in the Christian religion, as Mr. Wells seems to think, but one GOD; and this GOD made the world—"Without Him was not anything made which was made."

And this it is which gives the peculiar pathos to our Good Friday hymn :

"His are the thousand sparkling rills,
Which from a thousand fountains burst,
And fill with music all the hills :
And yet He saith, 'I thirst.'"

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We know all about the destruction of life in nature, and we know that one animal feeds on another, as we ourselves feed on other animals, but we do not admit that

“Nature, red in tooth and claw
With ravin, shrieks against our creed.”

On the contrary, naturalists tell us that the animal creation is uniformly happy, and that—apart from human sin—if God again looked out upon the earth, He would say, “It was very good.”

(2) But He is more than King of the World, He is King of the Mind.

One of the most current misrepresentations of the teaching of Christianity is that there was no truth taught in the world and no light given until two thousand years ago, whereas, from the very earliest days of Christianity it was taught that Christ was the Logos or Word, that He has always been the truth from the beginning; that just as the sun sends forth prevenient rays of early dawn, before he rises in his strength, so, centuries before the great revelation, the Word of God had been speaking to great minds, and that every ray of truth which lighted up Confucius or Buddha

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or Plato or Socrates came from the one source of light which was about later to rise in its strength.

“I am the Way, the Truth, and the Light,” said CHRIST, when He came, and by that saying He claimed the human mind: “You can do nothing against the Truth but for the Truth,” is a saying which has cheered thousands in their days of doubt, for CHRIST claimed, and claims to-day, to be the Key to the World’s Problems; the Centre of the World’s System of Thought; the King of the Mind.

(3) But more than that, He claims to be, and is acclaimed to be by all impartial thinkers, the King of the Conscience. Often and often have I quoted a saying of Bishop Temple’s addressed to a thousand working men when he spoke on “Conscience and the Bible”—“CHRIST not only satisfies the human conscience, but He educates it.”

In other words, He is more perfect than the Human conscience could have conceived; He has trained the human conscience to expand itself to take Him in. “Live so that JESUS CHRIST will approve of your life,” cried John Stuart Mill to the young men of his day; and Lecky—an impartial witness, if ever there was

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one—said, “The record of those three short years have done more to regenerate mankind than all the disquisitions of philosophers or all the plans of statesmen.” We too agree that God is courage; that God is perpetual youth; that God is a Person.

This King of ours is no vague, shadowy power, He is flesh and blood; He is the most wonderful person the world has ever seen; He reigns even on the Cross, and the earliest representation of Him on the Cross is of a youth, always young, and with no mark of pain or suffering on His brow or His body.

(4) And that is why He makes His fourth and most successful claim, and remains the crowned and attested “King of the Heart.” You could not love an abstraction; you could not love one who had done nothing. But you can love “a Man of Sorrows, and acquainted with grief”; and when such a one, so young, so strong and so tender, says, “Come unto me, all ye that are weary and heavy laden,” we come.

It is not required or expected of us all to attain some ecstatic state of devotion, but there are few who would not dare to take up the beautiful words of long ago :

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“Whom, having not seen, we love; and in Whom, believing, we rejoice with joy unspeakable and full of glory.”

We do not talk too much about it, but there is one occupant of the throne in the heart of every earnest Christian: “His LORD and SAVIOUR JESUS CHRIST.”

(5) But even now the claim is not finished; many stay here, and their religion is individualistic and therefore stunted. When we started the Christian Social Union nearly thirty years ago, we put among the objects of the Union, to enforce the claim that JESUS CHRIST was the Living Master and King of human affairs. Everything else has failed to produce harmony or even a working co-operation between Capital and Labour.

Nothing will ever reconcile them but the fact and sight which abolished slavery—the Master and slave kneeling side by side at the Christian altar. Let both realise that CHRIST is the King of Trade, and let social and industrial life be ruled on Christian principles, and there shall be “a truce of God.”

(6) But, after all, what a span of time this life is! what a contest of ants with ants are disputes about dividends and profits when you

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look up at the silent stars, and remember the thousands who pass every day from one life into eternity!

“The army of the Dead go by, and still go by!”

But we are not afraid about those who pass from one life to the other, for there is one who stands King of the Other World, and it is He who cries on Easter Day :

“I am He that liveth and was dead, and behold! I am alive for evermore and have the keys of Hell and Death.” The keys are the symbol of authority, and only witness to His simple and majestic claim, “All authority is given unto Me in Heaven and in Earth.”

III. This, then, is the King we crown upon Ascension Day, and if He is all this, no wonder we cry :

“Crown Him with many crowns,
The Lamb upon His throne;
Hark! how the heavenly anthem drowns
All music but its own.”

And if it be urged, Why does such a King as this not show more power and win more victories, we must remember that the only final victory God means to win is a moral victory, and for this there must be three necessities.

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(1) The King is hampered in His rule (and this is what Mr. Wells is aiming at in his idea of a Finite God) by human self-will and ambition; He is for a time defeated by unredeemed and unrepentant human nature.

The Devil made the war, not God. But the Devil must be conquered by force.

God will not strike dead an individual who sets himself up against Him, and He will not destroy His free-will, nor will He destroy in a moment a self-willed nation; the mystery of iniquity must work for a time.

Our task is to subdue the earth to the invisible King by prayer, by preaching, by sacraments; to make the whole world accept Him as King. "All authority has been given unto Me . . ." He says, "therefore go."

(2) And to accomplish this, He is calling for recruits; like Garibaldi, He cries: "I promise you forced marches, short rations, bloody battles, bonds, imprisonment and death. Let him who loves home and Fatherland follow me." He goes out to enrol recruits:

"The SON of GOD goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar!
Who follows in His train?"

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It is the glory of the Christian that he is asked to follow in His train.

(3) A day is coming when the Triumph will be visible and complete. Not yet does He see all things put under His feet. Not yet, but some day the kingdom of the world shall become the Kingdom of the LORD and of His CHRIST.

Crown Him then the King of your Mind, your Conscience, your Heart, your Life and your Future, and you shall be present at the day when visibly He takes to Himself His great power and reigns.

Is CHRIST King of our minds, LORD of our consciences, the Ideal of our hearts, the Ruler of our conduct, the Hope of our souls after death? We must crown Him King within first, then in our parishes, then in the world; and if we are faithful we shall one day see this astounding sight: we shall see the stone which the builders rejected become the Head of the corner, and the despised and rejected of men openly and visibly proclaimed and acknowledged King of the World.

III

THE BRIGHTNESS OF THE DAWN

I

THE BLESSEDNESS OF SEEING BY FAITH *

“Blessed are those who have not seen, and yet have believed.”—ST. JOHN XX. 29.

ALL SAINTS' DAY in the midst of a great war has a richness and significance which it can have at no other time. We are all thinking on that day of dear boyish faces; I am thinking now of some who have been killed flying and have dropped to their death seventeen thousand feet; others have died with their faces to the foe as they led on their men; others, equally heroic, from accidents while preparing for the battle; they have gone and with a pathos too deep for words, we think of their dear smiles and happy laughter and almost choke to think we shall never see them on earth again.

One mother is quite certain that her boy, who had been almost husband and father as well as son, came back to her after his fatal fall, and clothed in the same dress in which

* An address delivered on All Saints' Day, 1917.

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he had gone, but dazzling above the brightness of the sun, threw his arms round her, pressed his lips on hers, and said in a voice of surprising tenderness :

“No, Mummy ! I am not coming back to you on earth any more.”

We are absolutely forced to ask—What are they doing ? What do we know about the other world ? No other question, except seeing that they have not died in vain, is of any importance except this. Are they happy ? Have they a full and vital human life ? Are they near us in spirit ? Shall we see them again ?

And if I seek to answer some of these questions now, it is with a deep sense of my inadequacy to deal with so vast a subject, but also with a belief that it is the failure to realise how much we can know which has driven people to Theosophy and Spiritualism.

(1) And first let me defend discussing such a subject on the day sacred to the Saints.

“Our boy would have laughed at being called a saint,” was said to me not long ago, but I believe we are often wrong as to what a saint is. We mix it up with stained windows, but I agree with James Russell Lowell :

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“One Feast, of Church’s feast the crest,
I, though no Churchman, love to keep :
All Saints, the unknown good who rest
In God’s still memory folded deep.”

All Souls’ Day is a day I hope we shall restore in the new Prayer Book, for the instinct of the Church was to love all created spirits, and those who will may then commemorate their boys on All Souls’ Day; but I shall keep the memory of my boys on the Feast of All Saints, for by their fearlessness, their cleanness of life, their purity of character, their devotion unto death, in a short time, they have fulfilled a long time, and have raised for ever the standard of what life in this world may be.

Now what do we really know for certain about them?

That is the urgent and insistent question to-day—a question for the lack of a satisfactory answer to which men and women are flocking to mediums to-day only to find the bitter disappointment of those who try to believe because they see, whereas the blessing is promised “to those who have not seen but yet have believed.”

(1) It is revealed for certain that they are alive, alive as much as they ever were. One

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of the unquestioned sayings of the SON of GOD was contained in the familiar words, "In my FATHER's House are many mansions; if it were not so, I would have told you," and those who accept St. John's Gospel have the further promise: "I am the Resurrection and the Life; he that liveth and believeth in Me shall never die."

All this was not a surprise to the world; it was prepared for by the instinct of immortality in all of us; it was prepared for by the Egyptian Book of the Dead, where the soul stands before some Higher Power; by the Jewish belief in Immortality, but it becomes only a certainty because the SON of GOD came from Heaven and told us; indeed He says: "If it were not so, I would have told you," *i. e.* "if that instinct and age-long belief were leading you astray, you should have known the worst."

Now if we knew for certain no more than that, what a relief from despair! I shall never forget seeing a wife one Sunday, who had heard her husband was missing, bowed in sorrow and despair, and the next Sunday her face transfigured with joy because she heard by a post-card that he was alive, a prisoner, it was true, and away perhaps for years, but still alive.

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And ought there not to be more radiant gratitude and joy than there is when CHRIST stands triumphant on Easter Day and cries: "I am He that liveth and was dead, and behold I am alive for evermore, and have the keys of Hell and of Death."

(2) But is it real life? is it a full human life? a life they can enjoy?

And I have no doubt, as Bishop Walpole points out in his excellent book, *Life in the World to Come*, that this was the object of those appearances of our LORD after His resurrection, "He took of the bread and fish" and said, "A spirit hath not flesh and bones, as ye see me have." The description of the mysterious life of our LORD in the New Testament between the Resurrection and the Ascension Day does not imply that that life is literally the same life as the life beyond the veil, but it is speaking in the only language we can understand here; we have not the faculties to grasp the exact truth: "Eye hath not seen nor ear heard, the things which the LORD hath prepared for them that love Him," but we are able to spell out continuity, vitality, completeness of life, something which every pure-hearted, full-blooded spirit

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can enjoy; something which can make true the saying of the Psalmist, "He asked life of Thee. Thou hast given him a long life, even for ever and ever."

(3) And in the third place, being a full life, it is not a solitary life.

One of the most touching things said during the war was by a mother of a rich and handsome son, owner of a great estate, killed quite early in the war—"It does not seem lonely, all these young knights going out together." We are learning a little bit to-day the social side of Christianity; that the ideally full life is not lived in solitude; that the life of the Catholic Church is meant to be a brotherhood, and full of far more brotherly sympathy and love than we have yet succeeded in making it.

But, if this is so, think of what the life in the world to come must be, from which all jealousy and misunderstanding, and brutality and lust and drink are excluded, all the things which break up families and disturb our Church life here.

What friendships must be formed there! what comradeship! The comradeship of the trenches is one of the most beautiful things we have yet seen on earth; and it precedes

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sometimes by a few hours the comradeship of the world to come.

(4) But are the boys ready for this purity of life, and unselfish service of the other world? and here comes in the fourth distinct note of Progress, growth in character. We should have felt certain of it in any case, for a growing thing has to grow; why should we suppose that a boy who has grown in character since his childhood should cease to grow because he has passed through the grave and gate of death, which does not touch the real man? Five minutes after death he is still the same as five minutes before. But when the veil is lifted for even a moment, we find signs of growth; even the selfish Dives had clearly grown in character, for he had learnt to have some care for his brothers; and our LORD Himself says: "They that are counted worthy to attain that world neither marry nor are given in marriage, but are as the angels of God." He clearly intimates that the life is on a higher plane.

(5) But are they transfigured beyond us! Do they cease to be our boys; our sons, our brothers, our husbands? And here we may speak with absolute certainty.

God's honour is pledged that the beautiful

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love He has planted in the human breast shall not be mocked—"If it were not so, I would have told you" is an appeal to trust to the sincerity and honest dealing of **GOD**—no refinement of cruelty would be so great, no horror enacted even in this war so great, as giving a mother her superb love of son, or wife for her husband only to blast it for ever. No love could be possible for a **GOD** who could do this, rather undying hate, and it is really a blasphemy of the worst kind to harbour such a thought for a moment. All revelation is the other way—**CHRIST** gives back the son He had raised to his mother; His last thought on earth is for His own mother; He appears after rising from the dead, at once to those He loves on earth; and the most characteristic saying which He uttered, and one which is full of meaning was this, "Behold and see—it is I Myself."

"Behold and see; it is I myself," is what our boy would be saying, if his voice could reach us through the veil.

(6) But then comes the most pathetic question of all. Can they help us and be with us?

Those who have never had so vivid a vision as that described above can be certain that the

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boys are far nearer than we often think; we are told in the Epistle to the Hebrews that “we are come to Mount Sion and the spirits of just men made perfect”; they pray for us and we for them, and many a time may the spirit of the boy we love be whispering comfort into our ear.

(7) And above all—We shall see them again.

“My eyes shall behold him and not another.”

“Oh, then what raptured greetings
On Canaan’s happy shore,
What knitting sever’d friendships up,
Where partings are no more!
Then eyes with joy shall sparkle
That brimm’d with tears of late;
Orphans no longer fatherless,
Nor widows desolate.”

But why cannot we see these things and these persons? Why have the mist and the cloud and the veil at all? And that is why I chose this particular saying of our LORD:

“Thomas, because thou hast seen, thou hast believed: blessed are those who have not seen, and yet have believed.”

There is a peculiar value to this seeing by faith.

(1) In the first place it does not distort.

No one can read *The Necromancers* or

The Blessedness of Seeing by Faith

Raymond without realising how distorted our ideas of the other world may be when we try to see. Contrast with these seven truths of the Catholic Faith, the banalities of the life depicted in *Raymond*, or the horrors portrayed in *The Necromancers*. Can anyone say that even if they were true, anyone could be the least the better for them?

(2) These seven great truths which are revealed simply change life.

(a) They lift us out of our paltriness to share the noble aims our boys have now before them; they make the perfect sacrifice here, and have passed to a perfect service hereafter.

(b) They lift us out of our mourning into the certainty of never-dying life; we must not keep them back by mourning as those without hope.

(c) They make us determine that where our treasure is there will our hearts be also. They put us on our mettle to live a life worthy of theirs.

No one can live a mean or selfish life who believes his son is among the saints.

The Blessedness of Seeing by Faith

(3) And more than that—the very necessity for faith disciplines our characters.

To die still remains “the great adventure.”

There is always a danger that the vast interests of the world to come should blind man’s eyes to the importance of the present.

Hundreds are wasting valuable time to-day trying to see; whereas they should be preparing here day by day for the vision when it comes—it is a positive training in character to see only one step at a time, and a literal truth is contained in the familiar line :

“One step enough for me.”

Courage then, Hope and Aspiration are the messages of All Saints’ Day, to mourners. “Look up, and lift up your heads, for your redemption draweth nigh.” Your Great Comrade in Heaven will never let you down :

“Children, in My gracious keeping
Leave ye now your dear ones sleeping.”

“You cannot see them now, but some day you shall see them with your own eyes again; leave them to me; I will guard them. I will teach them; see that you grow in grace on earth, as they grow in Heaven.” Others around you

The Blessedness of Seeing by Faith

will try to see ; but if you walk by faith, then in increased hope and sincerity of soul, and in growing nobility of life, you will inherit the blessing of those who have not seen and yet have believed.

“ We know not when, we know not where,
We know not what that world will be
But this we know : it will be fair
To see.

“ With heart athirst and thirsty face,
We know and know not what shall be :
CHRIST JESUS bring us of His grace
To see.

“ CHRIST JESUS, bring us of His grace,
Beyond all prayers our hope can pray,
One day to see Him face to face—
One day.”

C. ROSSETTI.

II

EASTER THE VICTORY OF FREEDOM*

“This is the day which the LORD hath made; we will rejoice and be glad in it.”—Ps. cxviii. 24.

I. IT often happens, especially in this variable climate, that a day opens in mist and cloud. It is not quite certain at first, as we say, how it will “turn out”; outlines of scenery are not clear; the issue of the day is doubtful, and then at midday, or in the afternoon, all is different: the day has declared itself; everything is seen in the clearest outline; near and even distant views stand out, and the whole world is seen in the light of another day which the LORD hath made.

So it has been with regard to the war. Even in the dim dawn of it, so far off to us now, the issues were fairly plain—to my mind even palpably plain; but more cautious people talked about mixed motives, and you were

* Preached in St. Paul's Cathedral, Easter Day, 1917.

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hardly allowed to speak of a conflict between right and wrong, for fear of seeming to claim God exclusively on your side, and so make yourself as ridiculous as the German Emperor. Even some of your best friends said that you could not put the country's rôle higher than the rôle of a policeman; and our boys fought and died, and more took their places and fought and died; and though all men called them heroes, it was not thought quite right to call them *martyrs*, although they died with the brightness and even the joy of the martyrs of old.

But now, all has changed; the day has declared itself; the mists have cleared away, and the whole world knows the issue. It is a fight for the freedom of the world against the most ruthless, most degrading and remorseless Tyranny which has ever been known in it. Let no one say that this amounts to asserting that there is not a single good man among the Germans, or a single bad man among the Allies; it is, of course, asserting nothing of the sort. There may be many now—and let us pray God there may be increasingly more—good individual Christian men and women among the Germans; our complaint is that

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they have, apparently, no influence whatever over the conduct of their cause. On the other hand, we are not posing in the least as a perfect nation; we should never have pushed home so hard the National Mission, if we had believed ourselves perfect, complete in all the will of God. No one has spoken out more plainly than I have myself in every part of England and Scotland on the subject of national sins, such as Drink and Lust.

But the fact remains: the one side is persistently guilty of acts of outrageous tyranny, and the other is fighting for international law, and the laws of chivalry and respect for those elementary principles of honour and pity which can alone make life on this earth desirable or even tolerable.

Even before the American President's famous speech, the acts of tyranny were summarised by one of our most level-headed writers under eleven heads:

1. The enemy have begun military action without a declaration of war.
2. They have seized and put to death civilian hostages.
3. They have violated neutral territory.

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4. They have massacred non-combatants to terrorise the civil population.

5. They have dropped explosives upon open towns.

6. They have sunk innocent non-belligerent merchantmen, and of late months with no pretence of saving their crews.

7. They began the use of poison-gas and burning oil.

8. They have destroyed the passenger ships of belligerents, and even hospital ships.

9. They have ill-treated prisoners of war, and compelled them, contrary to all international conventions, to work against their own countries.

10. They have, by military order and as an act of government, stolen private property and rifled banks.

11. They have destroyed the houses and the orchards of the people who have sheltered them during the last two years, and carried off their young girls and children into a slavery worse than death.

No tyrants of whom we have ever read in history have ever done worse. But those tyrants lived and tyrannised and died for the

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most part before CHRIST came and taught the world that the exact opposite was the will of GOD, and the fact that all this is being done two thousand years after He came and died to save the world from this very tyranny makes it in a special degree a crucifying of the SON of GOD afresh, and putting Him to an open shame !

It is this which has brought into the struggle the United States of America—the greatest lovers of freedom in the world ; we must not blame them that as a nation they took so long to see the truth, but I confess that I longed in the first years of the war that the great and mighty people whom I learnt to love and honour when I visited them ten years ago might see at last that the issue which was being fought for in this day of GOD was “ THE FREEDOM OF THE WORLD.”

They have seen it at last ; it was as well to wait until all in the nation saw it, for now, with a determination which those who know the United States are certain will never weaken, the last free nation of the world has ranged itself under Freedom's banner. In burning words which will live in history, and which are an echo of the great Lincoln, the President says :

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“The German Government has thrown aside all considerations of humanity and right and is running amok. We are now about to accept the gage of battle with this natural foe to liberty, and shall, if necessary, spend the whole force of the nation to check and nullify its pretensions and its power. . . . The world must be made safe for democracy. . . .

“Civilisation seems to be in the balance, but right is more precious than peace, and we shall fight for the things which we have always carried nearest our hearts—for democracy, for the right of those who submit to authority to have a voice in their own government, for the rights and liberties of small nations, for the universal dominion of right by such a concert of free peoples as will bring peace and safety to all nations and make the world itself at last free.

“To such a task we can dedicate our lives, our fortunes, everything we are, everything we have, with the pride of those who know the day has come when America is privileged to spend her blood and might for the principles that gave her birth and

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the happiness and peace which she has treasured. God helping her, she can no other."

And so, as the *Spectator* not long ago so truly said :

"The greatest, the richest, and the most energetic of all the white communities of the world is now ranged on our side, and is pledged to use all the resources of a vast continent to beat down the pirates of land and sea, and free Europe from the enslaver. For any Englishman to write or talk as if he did not feel a sense of profound relief at such an event would be to make himself ridiculous. Yet we believe that those Americans, and we are glad to say that they are not a few, who are readers of the *Spectator* will not misunderstand us when we say : ' Our joy is great because America stands by our side, but it is far greater because America has awakened from her trance, has given her soul its rights, and has taken that place in the battle for the destruction of tyranny and for the reconstruction of the world on that basis of personal liberty,

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self-government, and international independence which should be man's inalienable heritage, but of which he has so often been robbed by force and fraud.' Thank God! it can no longer be possible for anyone to say of America :

“ ‘ She alone breaks from the van and the freeman,
She alone sinks to the rear and the slaves.’ ”

And it is because the issue is now so plain that Russia has tossed away the rule which interfered with the fight for freedom, and, after years of autocracy found finally impossible to bear, even with a ruler personally kindly and unselfish, is trying to become, to the astonishment of the world a Free Republic.

We ourselves have long known the joys of freedom, and it is because we are not only the children of the free but the mothers of the free that from every corner of the world the children of the Empire have come out to fight, not merely for the mother herself, as some think, but for the freedom which she taught them, the freedom they drew in with their mother's milk.

It is because the British Empire is founded

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upon freedom that it stands four-square to all the winds of heaven.

II. But, it may be said, "This is all true, and impossible to deny, but what has this to do with Easter Day?"

Such a question illustrates precisely what Donald Hankey points out in that marvellous book, *A Student in Arms*, as characteristic of the soldier's attitude towards the Christian religion. "They admire immensely," he says, "courage, unselfishness, chivalry, and kindness, but consider that they have no sort of connection with religion; religion is a thing apart, an affair for parsons and Sunday church-parade."

It is one of those ghastly mistakes which to some extent account for the aloofness of millions of men from the Christian religion; we have not succeeded in convincing them that it has the most intimate bearing on every living question of the day; for Easter, as a matter of fact, is the seal and pledge of the victory of freedom.

Every power of tyranny which ever cursed the earth assembled on Good Friday to crush out the freedom of the world. Sin held the sinner in firm grip, and there was no escape for

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him ; slavery was an institution so ancient, so strong, that no other form of labour was even thought of ; military tyranny held down the little Jewish race, and a Pilate could toss a CHRIST to his foes and go home to his breakfast ; a Church could hound down the most religious soul that ever breathed to a felon's death and gloat over it ; no wonder that the blackness of thick darkness seemed to settle down upon the world on Good Friday, and made even the loving, trustful soul of the SON of GOD burst into the bitter cry : " My GOD ! My GOD ! why hast Thou forsaken Me ? "

But on Easter Day the sun shone again ; the tyrant's bonds were burst :

" Sing unto the LORD, for He hath triumphed gloriously ;
The horse and his rider hath He cast into the sea ! "

The world breathed again ; the freedom of the world was won. Years would have to elapse before the freedom won on Easter Day would reach the confines of the earth ; the path of freedom would have to " broaden slowly down from precedent to precedent." Many a village Hampden would have to make his protest and suffer and die before freedom

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could be attained; but the principle of freedom was established, and the power to attain it was won.

Slavery might still go on for a time, and did go on, but when master and man had once knelt side by side at the Christian altar the thing was doomed; the Roman Empire might still go on, and did, but a wedge had been driven in which would break it to pieces—and it broke it. Men and women would in every age be slaves to sin, but it was, after Easter, a voluntary bondage, and there was always the power at hand to set them free. When CHRIST rose from the grave on Easter Day, freedom rose with Him, and took into her hand the wand which shall one day rule the world. *“This is the day which the Lord hath made; we will rejoice and be glad in it,”* for on this day, two thousand years ago, the freedom of the world was won, the sentence of the GOD of Heaven was pronounced for all time upon “everything that was high and lofty,” and the power of God was pledged for ever on the side of the weak against the strong, for “had not the solitary Man upon the Cross been stronger than the surrounding crowds?” And every great Day of God which has leapt

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to light since has been a repetition, or rather a reflection, of the light of Easter Day.

Once realise (to use the title of a most striking book by Mr. March Phillips) that "*Europe* is at last *unbound*," once realise that we are in the midst of a Titanic struggle between liberty and tyranny, and that the surging millions now about to be locked in a final death struggle are deciding the question whether freedom or tyranny shall rule the world for the next thousand years, and perhaps for ever—once realise this, and things begin to fall into their right perspective.

Death, loss, pain, wounds, are horrible in themselves, but, glorified by the motive for which they were incurred, they lose their horror; they are glorified by the freedom to win which they are endured; the martyred boy who died in the cause of freedom fighting four German aeroplanes will be rejoicing in the other world even now, and in a few short years with those he loves, for having thus struck his blow for the freedom of the world.

This day itself, with all its pains and death, is the most glorious day the world has known for at least a thousand years. When you say, "It is the day which the LORD hath made,"

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you do not mean that GOD stirred up the calculated ambition which caused the war, or the devilry shown in its execution, but that the day in which it is to be finally destroyed is a Divine day; it is a day of GOD; it is a day which reflects the Light of Easter; it is bright with a supernatural light, and filled with supernatural power, and in that sense it is a day which the LORD hath made.

Let us be worthy, then, of living in such a day. "It is a great thing to be alive in the world to-day," said an old worker in CHRIST's cause to me not long ago. "Isn't it lucky, mother," said another boy to his mother, "that I was born just at the right time?"

And only recently a great statesman quoted the stirring words of Wordsworth:

"Bliss was it in that dawn to be alive,
But to be *young* was very heaven!"

III. But what does it mean to be worthy of so great a day?

I. It means that we must fight on with unflinching courage to the end. Only an overwhelming victory can overthrow tyranny; the quarrel, as the American President said, is not with the German people as such, but with

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them as the victims and instruments of tyranny. We must, to use the words of one of the most beautiful of the war prayers, "give, and not count the cost; fight, and not heed the wounds; toil, and not seek for rest; labour, and not ask for any reward but that of knowing that we do Thy will."

2. We must do it with eyes wide open to the danger. Not nearly are the opposing forces overcome. The chief of the Imperial Staff early in 1917 said that the Germans had a million more men than the year before, and asked for half a million more before July. Everything, literally *everything* must be sacrificed in answer to such an appeal.

*"Who stands if freedom falls,
Who dies if England live!"*

3. We must do all this brightly and bravely as "children of the Resurrection." We are the children of the light and of the day; death has no terrors for us. "Over the parapet!" cried Donald Hankey to his men for the last time. "If you're wounded, there's Blighty; if you're killed, there's the Resurrection;" and for him it was the Resurrection. Or, as a boy of eighteen, who gave his life for his country, puts it:

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“ We do not fight this war from greed of gain ;
 We strive that others after may be free ;
And while our bodies brave the chance of pain,
 With holy prayers we trust our souls to Thee.” *

4. And, lastly, let us carry it all out, “ without bitterness or self-seeking, but bearing about with us the infection of a good courage, that we may be diffusers of life, and may meet all ills and cross accidents with gallant and high-hearted happiness, giving GOD thanks always for all things.”

In that spirit, then, let us go forth to resume the mighty conflict. “ *This is the Day which the Lord hath made ; we will rejoice and be glad in it ;* ” for, indeed, the victory of Easter is the sign and seal from GOD that the banner of Freedom shall one day float over an enfranchised world.

* J. C. Tuckey.

III

FOLLOWING THE STAR *

“And when they saw the star, they rejoiced with exceeding great joy.”—ST. MATTHEW ii. 10.

THIS is in a special sense the greatest day in all the long years of war, for our King himself has summoned us to prayer, and in noble words appraises at its true value the glory of our task, and yet points out the special gifts we need from Heaven, *insight* and *courage*—insight that we may clearly understand, amid all the distracting advice of those who would seek to guide us, what is the true path to pursue, and courage to pursue it with unfaltering footsteps to the end. Never was the nation engaged in a nobler task than it is to-day, when it humbles itself before Almighty God, and prays as one man, “Make Thy way plain before my face.”

* Preached in St. Paul's Cathedral on January 6th, 1918, the Feast of the Epiphany, set apart by command of the King for Thanksgiving and Intercession.

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I. And in order that we may be encouraged in our day of Prayer and Thanksgiving, I want to fix your minds this morning upon an interesting group of seekers after Truth, who "followed the gleam" two thousand years ago. We know little of these Wise Men from the East, whose wonderful journey we commemorate on this the Feast of Epiphany, but this we can say of them; they displayed just those virtues which we are imploring God to vouchsafe to us to-day. They showed insight, they showed courage, and because they followed the right star, and followed it to the end, they achieved the joy which the world could neither give nor take away, "For when they saw the star again," after deserting it for the moment to seek earthly guidance, "they rejoiced with exceeding great joy." And when we ask ourselves what there was about the appearance of the Star which should fill them with such exceeding joy, no doubt the first reason was they knew now that they were right; they were right in having come; they were right in leaving their far-off homes, in taking what no doubt some of their friends thought and said, was a fool's errand across boundless tracks of burning sand; they were right in the

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particular star on which they had kept their eyes fixed through all the distracting splendour of an Eastern sky at midnight ; they were right, for they knew that, in that humble cave which is now, thank God, guarded by British soldiers, was lying at that moment the Mighty SAVIOUR of the world.

And if, dear people, the first note which I strike to-day is a note of joy, it is for the same reason which made the kings of the East rejoice two thousand years ago.

If there is one thing absolutely certain to-day, it is that the nation was right in August 1914 in leaving the peaceful security of its homes, girdled by the silver sea and its mighty Navy, and plunging into the welter of blood which we call the Great War.

We have sorrow to-day—we have tears ; but the sorrow is a noble sorrow, and the tears are tears of pride as well as grief. But if we were standing here to-day, having disowned our pledges, failed our friends, and tarnished for ever our reputation as a nation, no words would be able to describe the bitter tears of shame and sorrow with which every patriot to-day would hang his head.

No ! We were right ; the gleam we followed

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was the true gleam ; the star of honour which led us on was the authentic star ; the powers which we faced have proved themselves even more the powers of darkness than we thought. To have allowed the whole earth to have been treated as Belgium, Serbia, and Armenia have been treated, would have been to have hell on earth ; and in spite of all loss and sorrow, and in full face of all the struggle and sacrifice which is to come, I ask you first to rejoice with exceeding great joy that the star which we followed clearly now “stands over where the young Child is” ; the star of honour has led us to CHRIST ; the path of the just has again proved a shining light which shineth more and more unto the perfect day.

II. But there was another reason for the joy which possessed these brave explorers in their great venture of faith. The Star to them was something more than a guide ; it was a prophet—it was the witness and forerunner of a coming dawn. There was a new day dawning on the world, for there was lying in that manger bed—notice the order of the prophetic announcement—a Governor most wonderful, a Counsellor, the Mighty GOD, the Everlasting FATHER, and—last of all—the Prince of Peace.

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Now it is not too much to say that the misunderstandings which have arisen with regard to the attitude of Christianity to war have arisen from the isolation of the one title, the Prince of Peace, from all the others—I may almost say the ignoring and exclusion of all the others in favour of the last. Thank God, there was the last : it would indeed be a sorry outlook for the world if there never was to be a day “when wars should be no more,” and when, to use the words of another famous prophecy, “They shall not hurt or destroy in all My Holy Mountain.” But I defy anyone to find, from one end of the Bible to the other, that peace was to be pursued at the cost of trampling under foot justice, wisdom, the honour of the Mighty God, and the welfare of the children of the Everlasting FATHER. In other words, the Child that was born at Bethlehem, and worshipped by the Wise Men at the Epiphany, was first a Governor, a Counsellor, a Mighty God, an Everlasting FATHER, before He could show Himself fully in His last and final character as a Prince of Peace.

(a) In the first place, there must be the Governor. Men are freely asking to-day whether there is a Moral Governor of the

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world at all, and certainly if the war ended now there would be a strong case against it. Wickedness has at present triumphed all along the line. We were shown by an able writer the other day the cleverness of the cry, "No indemnities and no annexations," uttered by a nation which has gathered thousands of millions into its purse by high-handed aggression and ruthless robbery, and then offers to hand back the stripped and ruined vineyards and fruit-trees while she carries off the spoil.

If there is to be no punishment—not vindictive retaliation, but honest and well-deserved punishment and retribution—for the desolation of Belgium, the agony of Serbia, the hapless men and women and children of Armenia, slowly done to death, then we may still ask: "Where is the God of the fatherless and widow?" But we can no longer answer: "It is God in His Holy habitation," for, if His Name was to be called Wonderful and His first title was to be Governor, then before heaven and earth the Government of His world has failed, and the only thing wonderful about it has been the completeness of its ruin. But this can only happen if His warriors fail Him. Garibaldi rallied his

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followers with the splendid rallying-cry: "I promise you forced marches, short rations, bloody battles, wounds, imprisonment, and death: let him who loves home and Fatherland follow me!"—and the whole of Italy followed him.

The Child Who was disclosed to the Wise Men to-day was the same Who was seen by the seer who knew Him best, as "riding forth conquering and to conquer." "His eyes were as a flame of fire" (of righteous indignation), and "out of His mouth went a sharp two-edged sword, and His countenance was as the sun shining in his strength," and as He goes forth He too utters the same rallying-cry, "I promise you forced marches, short rations, bloody battles, wounds, imprisonment, and death: let him who loves home and Fatherland follow Me!"

(b) And with the Governor must go the Counsellor: the Star steadily shines, and proclaims that Incarnate Wisdom lies in the Holy Mother's arms in that lowly stable.

And how greatly we need Heavenly Wisdom to-day! "If any man lack wisdom," we are told, "let him ask of God, Who giveth liberally, and upbraideth not." Wisdom that the

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nation may not be deceived by the German agents now masquerading as Russian patriots : wisdom not to make the mistake of one hundred and seventeen years ago, when the patched-up peace of Amiens in 1801 lasted exactly fourteen months, and necessitated twelve more years of war, until a real peace was possible, which lasted for one hundred years : wisdom to distinguish between war-weariness and real exhaustion, between righteous indignation and unrighteous vindictiveness—between maudlin sentiment and true love of your enemies which means in many cases their military and naval defeat ; between braggadocio and true patriotism ; between a natural longing for a knock-out blow and the calm determination not to make peace until the object of entering the war has been attained.

Yes ! indeed we need wisdom truly, and if we have followed the star to the manger-bed we shall do well to kneel before the Counsellor and pray Him “ to pour His grace into our hearts, that as we have known the Incarnation of His SON JESUS CHRIST by the message of an angel, so by His Cross and Passion we may be brought unto the glory of His Resurrection.”

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(c) For, indeed, if the great prophecy has been fulfilled, we are in the presence of the Mighty God Himself. "He that hath seen Me hath seen the FATHER." "I and My FATHER are one thing." "Before Abraham was, I am." So these great declarations ring out unsilenced down the ages, and if they are true, in the presence of what an immense Mystery are we gathered to-day!

"The SON of GOD His glory hides
With parents mean and poor,
And He, Who made the heavens, abides
In dwelling-place obscure.

"Those mighty Hands that rule the sky
No earthly toil refuse:
The Maker of the stars on high
An humble trade pursues."

If the dawn of the great day of Freedom and Brotherhood seems to tarry, may it not be that we have really, after all these two thousand years, not believed as a nation in this stupendous Epiphany? Can it be that while we fight a Christian cause we are not sufficiently Christian ourselves? Do let us bow ourselves to-day before the Mighty God, and instead of whittling away a miracle here or watering down the stupendous wonder there, frankly

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acknowledge that the whole Epiphany is miraculous from start to finish; that GOD meant to do a great and startling thing, and has done it—and that, being a great and startling thing in itself, it is likely to be accompanied by startling events: that it is enough to say, when commands are clearly given by the Incarnate GOD, “The Most Mighty GOD hath spoken!”

(d) And so with the title Everlasting FATHER. It is a passionate hunger of the human soul which cries aloud for Fatherhood. We must have more proof of the care of GOD: it is not enough to hear that “Not a sparrow falls to the ground without your FATHER”—there must be action corresponding to the promise.

GOD must have done something to prove it: there are tens of thousands of mourning hearts to-day, many no doubt in this cathedral, who ask: Have the boys died in vain? Where are they now? Is it true that underneath them are the Everlasting Arms, through Time and Eternity?

And there is no proof, unless the Star lead to-day the searchers after truth to the Incarnate Love of GOD: then we may well picture

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God's response, in Browning's well-known words :

“Think! Abib, dost thou think? The Very God
So the all-wise were the all-loving too.
So through the thunder comes a human voice,
Saying, O heart I made, a heart beats here.

“Face My hands fashioned: see it in Myself!
Thou hast no power, nor couldst conceive of Mine,
But Love I gave thee, with Myself to love,
And thou must love Me, Who hast died for thee.”

(e) And so we pass finally to the Prince of Peace. Justice satisfied, Wisdom justified of all her children; God acknowledged as God, and adored; the Everlasting Father's care for the least and the lowest acknowledged and proved; and then, and not till then, Peace.

Then the white war-horse can be changed for the peaceful foal of an ass; the glittering sword for palm-branches; the glad voices of children for the shouts of warriors; and the Prince of Peace comes to His own at last.

What a day! for it means a new world; it means that they shall not hurt or destroy in all My Holy Mountain, for the earth shall be filled with the knowledge of the LORD, as the waters cover the seas. It means peace between Capital and Labour, between race and race,

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between master and man, between man and his Maker. It means that the Star has done its work, and the morning has come ; it means that heaviness has endured for a night (and a very long one) but that joy has come in the morning ; it means that the sucking child can now play by the hole of the asp, and the tongue of the dumb may sing ; for in the wilderness will have waters broken out, and streams in the desert.

But until that glad morning comes, let us thank God for the Star, and follow its gleam.

“Lead, kindly Light, amid the encircling gloom,
Lead Thou me on ;
The night is dark, and I am far from home,
Lead Thou me on.”

Let us thank God to-day for the splendid valour of our youth, the unselfish service of our women, for the light of hope which has never failed us yet, for the coming into the war of the great Power in the West ; for the brightness and unselfishness which lights up the otherwise dreary watch in the trenches or on the sea ; for the fortitude of our mourners and the courage of the desolate : and let us pray, as we have never prayed before, for the spirit of our fathers, which once before (in the

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famous words of Pitt) "saved their country by their exertions and Europe by their example." But even more than that—for, as Nurse Cavell has reminded us, "Patriotism is not enough"—let us bow ourselves at last as a nation before the Governor, the Counsellor, the Mighty God, the Everlasting FATHER, the Prince of Peace; and full of His Divine Justice, Wisdom, Peace, and Love, go forth to achieve the one thing for which the world is longing—a reign of lasting peace.

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